

Jane Rule: Crossing the undefended border. p 32

Body Politic

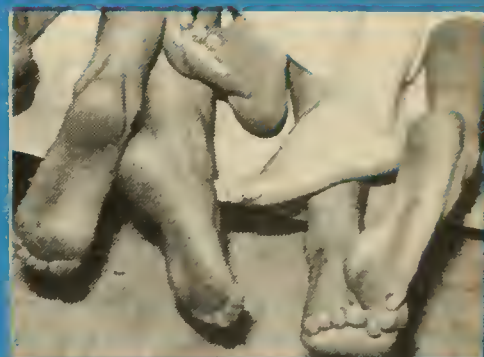
A MAGAZINE FOR GAY COMMUNICATION

Revolution for the fun of it!

What does Stonewall mean to you if you were only seven years old when it happened? Reflections on Lesbian and Gay Pride Day 1984 by Sonja Mills



SHOT BY AN ELECTRON GUN



Talking sex

Lee Waldorf and Chris Bearchell on the Lesbian Sexuality Conference. p 7

Busted at Bud's

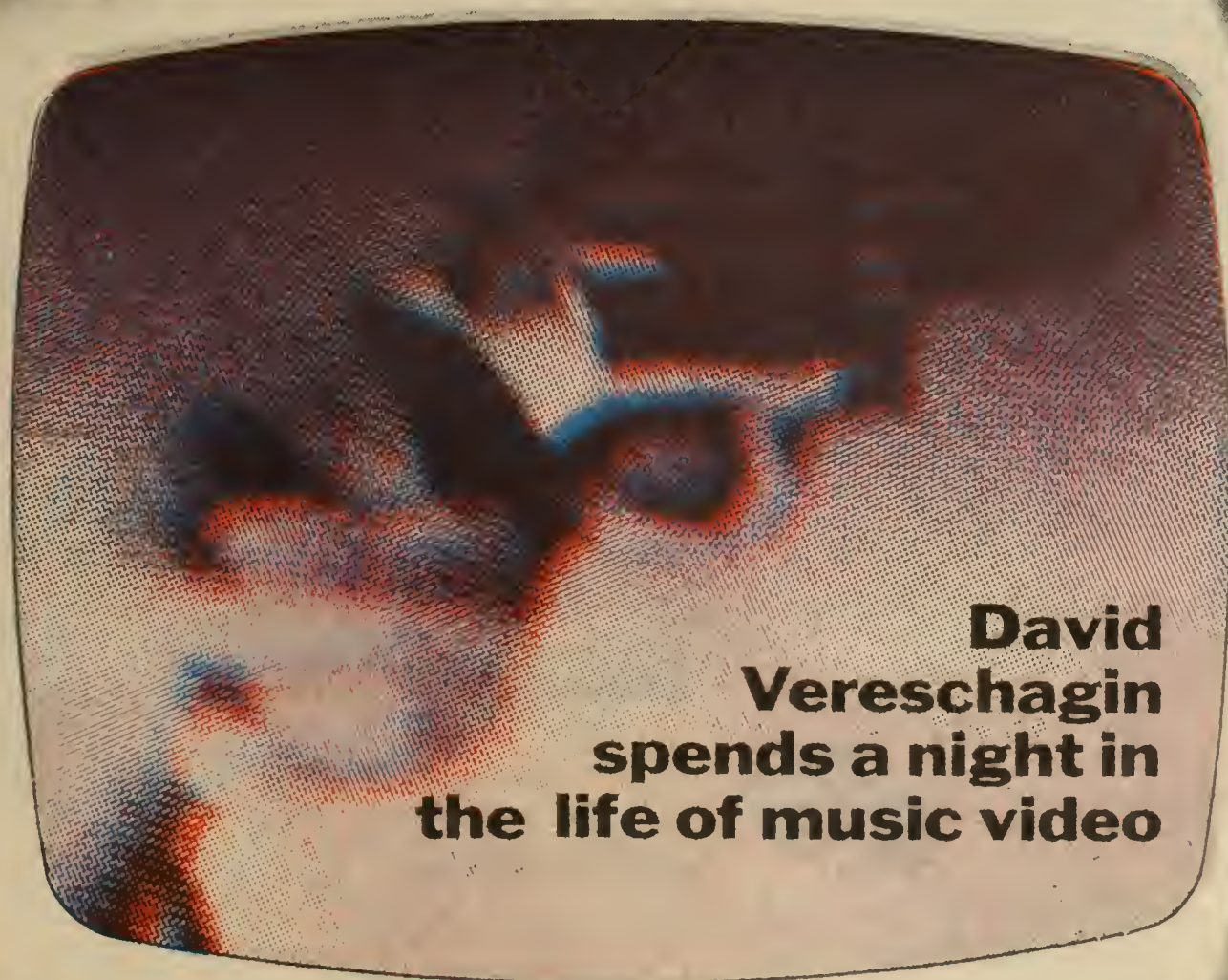
A harrowing personal account of the Montreal bar raid. p 13

Framed Youth

A review of the British videotape seized by the Ontario censors. p 39

Wilde speculation

Did Oscar write the "X-rated, homoerotic" Teleny? Who cares? says reviewer Stan Persky — just read it for the juicy bits. p 41



David Vereschagin
spends a night in
the life of music video

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"The liberation of homosexuals
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homosexuals themselves."
— Kurt Hiller, 1921 —

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LETTERS

Crazy about comics

I was more than pleased with the article in your July/August issue by Brad Fraser, "Coming Out in the Comics," for several reasons. The first and foremost of these is that I realized that I own many of the comics of modern times that he mentioned. I had bought most of these before I came out, and it was amusing that the stories he notes had all but passed my notice.

Also, I was glad to see that someone agreed with me about the X-Men. One particular story that I feel should be mentioned is "God Saves, Man Kills." It concerns itself with a reverend who goes on a crusade to eradicate the "evil" mutant menace. Sound familiar?

Finally, I was thrilled to find that there are other gay comic book fans, as I have yet to meet any other than myself. Would you be so kind as to print my address so that I could get in contact with others and possibly start a network of gays interested in comics? Thank you very much.

Ron Montiero
68 Bay State Road, Apt 4F
Boston, Massachusetts 02215

Language barrier

Heather Ramsay's review of Alice Walker's work (*TBP*, June) was well-written and insightful. However, she ends the article with the statement: "We as lesbians and gay men know a great deal about heterosexual oppression. I do not think we know enough about the oppression of racism and colourism, or how these two forces can affect us individually and collectively."

The fact is, some of us do know about racism, because some of us experience it first-hand.

Over the years, feminism has made a continuous critique of the structural sexism of traditional forms of language. We have since become used to "he/she," or to "we" rather than "they" when women write about women. But discourse is not only patriarchal. It is the expression of a class society in which racism, like homophobia, is an integral part.

I know Heather Ramsay as a hard-working activist for lesbian and third-world issues. This is not meant as an attack on her. Nevertheless, when we write or organize for gay/lesbian liberation, we must avoid the trap of constructing our audience as general. When you analyse it, this supposedly general, non-specified person always turns out to be male, middle-class, white and, outside the gay media, heterosexual as well.

When I was talking about this article to a non-white friend, he said he remembered the passage but it hadn't struck him. "I never think they're talking to me anyway. I'm used to being on the outside."

Richard Fung
Toronto

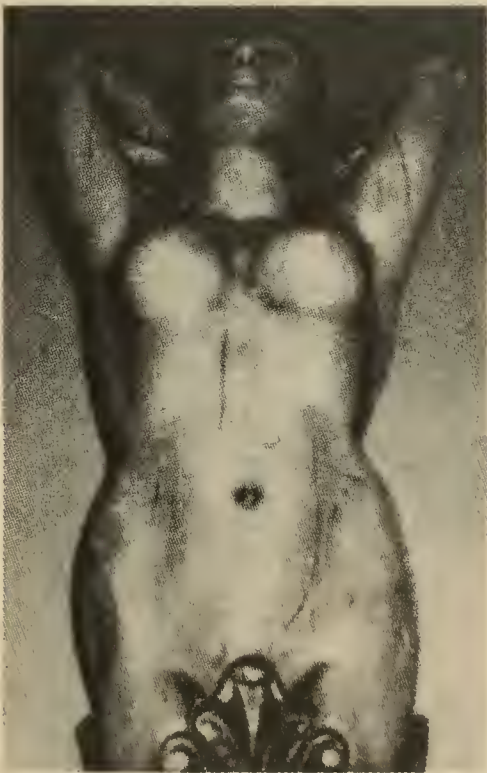
Common attitudes

Great tits! Nice triceps! Such an alluring tummy — with an "innie" for a navel! Sturdy legs, too!

Too bad about the attitude — up-

turned face in shadows and all — so common in bars these days. And too bad the censorship laws (formal or informal) didn't let us see any of the pubes.

I'm referring, of course, to illustrations in your June issue:



Problem is, one's of a man, and one's of a woman...! Who said the faggots and the dykes always have different tastes? Maybe we really are all bisexual after all.

Yours in intersexual solidarity,

James Donald
Cambridge, Massachusetts

Common tactics

While I am sure that we can all sympathize with the case of Rob Joyce (*TBP*, June), I think that I can understand what happened to him better than some of your readers. While I was not put on any list (that I know of), I was accused by the Calgary police department of being a child molester, which they had no evidence of. As well, two officers took it



36: Sonja wants to have fun!

A Pride Day reflection on the growing desire for a revolution we can dance to.

33: Video shots

David Vereschagin escapes alive (and almost intact) from a night in front of the tube.

7: Acts & words

Chris Bearchell and Lee Waldorf on dykes talking about dykes talking about sex.

13: The Bud's bust

"Robin J Douglas" recounts 16 hours of fear, bitterness and rage.

19: World news

The IGA in Helsinki; AIDS in Brazil; more on Gay's the Word — and lots of other stories.

32: Jane Rule

Lessons from uncivil servants and unlikely encounters along the physical — and spiritual — 49th parallel.

39: Seized Youth

Richard Fung saw *Framed Youth* — once. Then he got to see the censors take it away.

51: Four poets

Works by Jack Anderson, Jon Bracker, David MacLean and Scott Tucker, from Ian Young's *Son of the Male Muse*.

Regular departments

3: Letters from readers

6: Editorial

24: Out in the City

38: Joy Parks's Shared Ground

43: Classifieds

00: Network, our listing of organizations across Canada, will return next month.

The cover: Flagwavers by Jean-Denis Lacroix; feet by Lee Lyons; design by Rick Bébout. Back cover photo by David Blair



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"To play the game of the oppressors in exchange for a few rights that benefit only a select group of gays is ultimately a losing game."

upon themselves to inform several members of my community that this was what I was.

Soon after this incident, I went to one of our district police offices to complain about the conduct of the officers involved, and was told that there was "no fucking way" that they were going to launch a complaint against one of their own for something like that. Later I went to the main police station and again tried to launch a complaint. The Inspector also refused, and informed me that "you faggots deserve what you get from us," and "don't come around here bitching and complaining about anything like this again." I have not tried to launch any further action, mostly due to the fact that I work with children on a daily basis and this could ruin my career. It does, show, however, the way the Calgary police handle complaints against their officers, and I'm sure that it is not much different in other parts of the country.

As a result of this, I have no trust or use for the police. I would greatly appreciate it if you would not print my name with this letter, as it could mean the end of my career.

*Name withheld
Calgary*

Liberals and liberation

The analysis of the Rob Joyce case by Stan Persky goes straight to the core of the struggle going on within the gay movement today.

The institutions that developed out of the early gay liberation movement have ceased to be agents for liberation. Because of the real need for structural changes within the system to make the lives of homosexuals a little more bearable, these institutions have traded in liberation for civil rights. To do this, they have had to move from a more radical position to an accommodationist one: "We will stop demanding complete liberation, which would require the liberation of everybody to share power and resources and to accept our total physicality as vital and beautiful, if only you, the majority, will stop firing us from our jobs, denying our relationships and treating us as if we are diseased."

While these structural changes are vital and have by no means been achieved universally, the places where they have been achieved have become "liberated zones" for gay people. However, the reformist institutions which have been instrumental in achieving these gains have started to turn towards the gay population and act as agents of the majority in "policing" gay life. The message of the coolness towards Rob Joyce, as well as the one that comes across in most literature on AIDS, is that these things are, at the bottom line, our own fault. The "naughtiness" of our early years was okay then, but is inappropriate now because it could endanger the small degree of social legitimacy that we have managed to achieve. We don't want to do anything that might alienate our liberal allies. This is why all issues that deal directly with our personal power

and liberation, such as adult / child love, pornography and S/M, as well as issues of racism and poverty within the gay community, are dealt with in reactionary ways by the gay establishment.

In the struggle going on for the direction of the gay movement, the lines have been drawn between the "liberal" and "liberationist" tendencies. I assert that it is once again time to become a true liberation movement, and that we cannot depend on our liberal allies to free us, since it is inimical to their interests in maintaining their own power. We must recognize the connections that we have with other oppressed groups under capitalism and work to defeat imperialism in all its forms. To play the game of the oppressors in exchange for a few rights that benefit only a select group of gays is ultimately a losing game.

*John Magisano
New York City*

It is only fitting that I introduce myself as being gay. I just turned eighteen last month, and have been to a certain degree "out of the closet" for a year and a half.

I have been absent from the "gay scene" for a couple of months now, and it has given me a great opportunity to contemplate my experiences in the gay community. I wouldn't say I'm back in the closet, but I would stress that I'm more cautious about going into the gay scene again.

I fail to see leadership in the community, and the majority of what I've witnessed is dirty and perverse. I'm not here to judge, I know I have done the same. What I see is that we need good leaders to promote a positive image to the straight community. In order to better educate them, they have to feel comfortable with us and not view us as a threat. The majority of the straight world are ignorant of the gay community/lifestyle. To them being gay means that you are into drag and sex. Society has these stereotypes because we refuse to speak out against our own community members. We are scared to criticize ourselves because we fear division amongst ourselves. We blame the media for focusing on guys dressed up as nuns. We know that this is what they want, yet we refuse to do anything about it. So what do we do? We cater to their ignorance.

There is no room in the community for growth. I still consider myself gay, but I have sexual feelings toward females, too. These feelings I suppress because of fear of being ostracized from my little group.

I have seen many positive things in the gay community and for that I am grateful. I hope to see more, for I feel this is the only way we can see that the future can be brighter.

*Mario Silva
Toronto*

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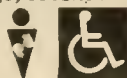
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EDITORIAL

The monster with many heads

One of our contributors tells a story
about a recent conversation with a
woman friend. "I saw the movie *Entre
Nous* yesterday," the friend says. "I
loved it — but *The Body Politic* wouldn't
like it at all."

Our contributor wondered about this
animal with more than sixty heads and a
hundred and twenty legs that would hate
Entre Nous.

"Why?"

"Because the two women really care
for each other. It's not just sex."

Another writer tells of a friend who
finds a lot of problems in what he calls
TBP's "position." Is the problem in
coverage of Canadian news? World
news? Entertainment and arts? In our
book reviews or Jane Rule's column or
Joy Parks on women's small presses? In
the listings of community organizations,
discos and bars?

It seems that the problem is not in any
of these areas. "The whole thing is just
sex, porn and pedophilia, that's all."

Sometimes it's easy to forget that this
magazine has its roots in the feminist and
socialist critiques that emerged in the
liberation movements of the 1970s. With
more than sixty people involved in the
production of *The Body Politic* every
month, it's clear that there will be no sim-
ple agreement on the relevance of these
critiques for gay communities and move-
ments today. Nonetheless, at meetings
and in internal memos here — and, we
hope, in what gets into print in the
magazine's pages — the legacy of the li-
beration movements of the '70s is there in
full voice.

There are no longer any simple posi-
tions in either the women's movement or
in lesbian and gay movements for social
change. As a magazine, *The Body Politic*
finds itself in complex relationships with
all the manifestations of what is now a
large and varied community: bars, bath-
houses, sports associations, religious and
self-help groups, political associations.
We're also aware of more isolated gay
people in small towns, in the countryside,
even in prison. We examine and question
these aspects of ordinary living with some
awareness of the fullness and complexity
of gay life.

We don't expect to find such thorough-
going examination of gay and lesbian
lives in non-gay publications, not even in
socialist or feminist ones. There are many
good reasons to read *Socialist Review* or
Spare Rib or *Mother Jones*. But they're
unlikely to have much coverage of the
latest lesbian novels, much analysis of the
question of gay clergy in the United
Church or much examination of the ritu-
als of gay life. If much of *The Body Poli-
tic* is about ordinary lives and some of it
about extraordinary sex, the impulse
behind it is the old spirit of human libera-
tion for women and men.

As for that single-minded monster with
more than a hundred and twenty legs: we
haven't seen it around the office for quite
a while now.

Alan O'Connor,
for the collective



Lots of talk; not much action

Dykes discussing dykes discussing sex: reflections on a conference on lesbian sexuality

"I was prepared to see women having sex in public and to enjoy that without worrying about whether I should."

The occasion referred to was a dance, part of Toronto's first lesbian-sexuality conference, held at the Ontario Institute for Studies in Education (OISE), June 8 to 10. It was funded by participants' fees and a grant from the Gay Community Appeal, and organized by Branching Out: Lesbian Cultural Resource Centre. Registration was limited to 200 women; the event included a keynote address by *Broadside* collective member Susan Cole (see box), as well as 27 workshops spread out over two days.

Several weeks later, in a gloomy, inner-city basement, three anonymous dykes met to trade speculations on Toronto's first lesbian sex conference. They wish to remain anonymous because of their particular perversions and not simply because they are perverts. Each is politically active — in part to secure the space to lead a sexual life — none is willing to risk the sex she enjoys today by putting it on the line for politics. Their experiences have taught them to fear the censure of their own community, the scrutiny of the forces of authority and the moralistic outrage of the world-at-large at least as much as the threat of unconsenting sexual violence which was alluded to in the keynote address.

Since talking about sex with lights on is still risky, on behalf of *TBP* I present some early whispers about tripping the switch, with apologies for what seems sadly necessary defensiveness.

F: The conference was basically a very positive experience, but there seemed to be a lot of difficulty, in some of the workshops, with women unable to talk about sex specifically, explicitly. Partly it's got to do with the fact that we feel vulnerable talking about sexual experiences — admitting we have sexual experiences we enjoy. But it's also due to how we use language and what we think words mean.

M: Like the woman who talked about her lover telling her, "Now that this kind of sex is called s/m I don't want to do it any more." Here was a woman who'd

been investigating....

F: Perversions? Bondage?

M: Whatever. As soon as they named it s/m, she had a massive fear of it, even though she had been enjoying it. It's funny: it seemed in a lot of the discussions women were talking about power and passion, about what I would call s/m, and yet they didn't call it that.

C: Was there a workshop on cruising?

M: There was one on flirting.

F: And one called "Coming On," in which women who identified themselves as "cruisers," as opposed to "cruisees," were deluged by desperate questions from those who didn't feel they *could* come on to someone.

C: Did you put your hand up as a "cruiser"?

F: Of course I did.

C: Just seeing how honest you were.

F: But of course I couldn't say exactly how I do it. I don't have a set of written rules... it's just a matter of attitude.

At one point that discussion involved women who talked — I thought rather courageously — about how "pillow buddies" or "fuck buddies" got them through times between monogamous relationships. A couple of others just couldn't believe it. "You what? How could you *do* this?" Then it polarized into a debate over monogamy versus non-monogamy.

C: Can't anyone ever use the word "promiscuous" in a positive way?

F: There was at least one woman who

talked about how much she enjoyed picking up different women in bars. There wasn't much said about anonymous sex, but some women talked about wanting it and the possibility of baths was often discussed, although those who wanted them for casual contacts were probably in a minority. Most women seemed to want more than just casual contact — why? You could analyse it to death — but they still wanted exciting sex.

A number of women said they weren't really satisfied with the sex they were having now; they wanted something more. The women who *were* satisfied with the sex they were having — who thought it was the best sex they'd ever had — were women who were into either "rough sex" or s/m. The women who were most pleased with their sexual experiences at the moment wanted lots of toys, hot sex and sex for fun.

M: The more fun they were having the more they seemed willing to say, too.

C: The introductory issue of the new lesbian-sex magazine, *On Our Backs*, has a lot of butch/fem content in it. That's a subject that seems to work as a catalyst in some discussions of lesbian sexuality in the US.

F: Some women at the conference questioned why we had to talk about butch and fem. "Aren't we past that? Haven't we all reached some kind of androgynous middle ground?"

C: Was that challenged?

F: Yes, people were frothing at the

mouth.

C: Women who defined themselves as butch or fem? Or people defending it as part of our history?

F: Both.

C: What about intergenerational sex?

F: There were lots of stories about being young and being seduced by an older woman. And then of the dire consequences; there weren't very many happy endings. Dire consequences like not being able to see their beloved any more, or being kicked out of home or school.

C: What aspect of the conference was the biggest turn-on?

M: Actually, for a conference about sex, it was pretty dry — except for the dance on Saturday night, where there was an outdoor courtyard; you could be open and raunchy under the night sky in this safe, enclosed space.

F: Yeah, the dance was raunchy.

Women were taking clothes off or were into outrageous costumes — I really enjoyed it.

M: A lot of women are getting back into dresses....

F: And makeup, and doing things with their hair, and using glitter. There was lots of leather, different things — it was so nice to see women playing with their appearance. More of them could have taken their shirts off, though. I was prepared to see women having sex in public and to enjoy that without worrying about whether I should. But if it happened, I didn't see it. I wondered what these

If it feels good, — suspect it

Susan Cole on the perils of coming before the revolution does

Susan Cole's keynote talk provided a strange introduction to June's Lesbian Sexuality Conference. Two messages came through, in between the jokes and the stories.

First, fear of violent attack from men is central to understanding lesbians' sexual

problems, and second, misogyny has such a strong influence over the way people think about sex that even lesbians reinforce the abuse of women through their arousal. According to Cole, lesbian sex as it exists today is so corrupt that we are in danger of being "bought off by orgasms." She spoke about men and about celibacy, and I really didn't expect either to set the stage for a conference on lesbian sexuality.

Cole's explanation of sexual inhibition among lesbians — that "it's hard to open your legs when you don't feel safe," that we're distracted by fear of attack from men — didn't strike me as having much grounding in reality. While male violence is certainly a problem in our society, I cannot remember the thought of it ever crossing my mind during a sexual encounter, never mind affecting what went on. That's not to say every encounter has been ideal, but that, oddly enough, whenever I've been involved in one, I've been thinking about women.

I'm also unhappy with the picture that comes from exaggerating the fear of male attack: lesbians as victims. I don't feel like a potential victim when I have sex. In fact, if you had to put my day-to-day experiences on a scale, I feel least like a potential victim when I'm in bed — even taking the Dufferin bus home from work rates higher.

Cole's suggestion that lesbians should be suspicious of sex was irresponsi-

ble She began with the observation that our culture's sexual imagery involves some hostility toward women, and ended up saying that we'd be better off without orgasms. She drew the conclusion that a social transformation had to take place before lesbians could have a sexuality that would be acceptable from a political point of view.

Being told by a feminist that lesbian sex shores up the patriarchy was one of the strangest experiences I've ever had. While there's some truth in saying that if you live in a misogynist culture you can't avoid having sexual experiences that are coloured by male dominance, celibacy is not an appropriate response. I can't see any threat to the patriarchy in lesbians steadfastly refusing to have sex (the patriarchy would undoubtedly find that quite comforting). On the other hand, encouraging a fear of sex among lesbians would definitely harm our personal lives. If I had to set priorities, I'd worry about establishing a sexual life for lesbians first, before demanding that it take a perfect form.

What I've heard from friends who attended other events at the conference suggests that Susan Cole's talk didn't succeed in setting the tone she might have wanted for the weekend to follow. It seems I'm not the only one who isn't willing to take up knitting until after the revolution.

Lee Waldorf



women looked like without clothes.

M: Here we were at a sexuality conference with our clothes on. We vowed to work on that in future conferences.

F: There were these women from Quebec who had developed fascinating ideas of what sex could be. Instead of confining sex to a couple of times a week, they wanted to take the energy generated in sexual encounters between women and percolate it through our entire lives. That's a tremendous amount of energy that could be used to change our lives for the better: orgasm-powered lesbians take over the world.

I was also really impressed with the way the s/m workshop was handled. I don't remember the rest of the conference as well as I should because of all the energy expended anticipating that Sunday-afternoon session.

M: Going to the workshop was a real focus for us. Right up until it started we had qualms about it. We'd each come up with our little monologue for non-s/m women — we figured they would be there to heckle — about how they were not supporting our right to our own space. We were ready to tell them to get out and

leave us alone. It was so nice to get there and find out it wasn't necessary: the organizers had anticipated the problem and the workshop was "closed" — restricted to women for whom it was personally relevant. There were about 20 of us, some novices but no tourists, and other women really respected that it was closed.

F: It's possible that the conference organizers actually learned something about s/m, to be able to go through the changes to make the break from the way it's always been handled to understanding it the way they did. Or they maybe were just being another form of politically correct — "All right, we'll let you have your space" — it's impossible to tell. But the important thing is that what came out in that workshop was much more than I had expected. It was a positive experience: a feeling out of who was there, what they were doing, starting to trust each other, taking stock of allies. Out of that came a statement to the closing plenary (which wasn't plagued by endless resolutions — you know, "be it resolved to have more orgasms") about how nerve-racking it had been for all of us to come to the conference expecting to be trashed. And, best

of all, there was the idea for an ongoing support system.

There were a couple of times during the conference when I found myself getting aroused by what someone was saying or intimating, or by the way a woman looked. But it was only a few instances. I had this idea in the back of my mind, "I'm here to get turned on, so turn me on. I paid my money; let's go." I expressed this to a couple of women who asked, "Really? You expected that to happen? Wow." *Nobody* comes to a lesbian sexuality conference to get turned on, right?

It was typical in a lot of ways. I wasn't quite satisfied, I wanted more — but it was a great tease. **Chris Bearchell** □

Customs porn ruling faces court challenge

OTTAWA — A man who unsuccessfully challenged the right of Canada Customs to seize magazines deemed immoral or indecent has filed an appeal with the Federal Court of Canada.

On March 28, 1983, a Canada Customs officer seized ten erotic gay male magazines from Jean-Louis Côté at the Ottawa airport as Côté was returning from a trip to New York City.

Côté appealed the seizure to the Department of the Minister of National Revenue and recovered two of the magazines. But the other eight were declared immoral and indecent by the department and were not returned.

Côté took the department to court, arguing that the section of the Customs Tariff Act that allows the seizure of materials considered immoral or indecent violated the right to freedom of expression guaranteed in the Charter of Rights. Last May 15, Ontario county court judge D L McWilliam ruled that the seizure did not contravene the charter. McWilliam also ordered the return of one of the magazines to Côté.

It is this ruling which Côté is now seeking leave to appeal. "I feel very strongly about the case," he says, still indignant about the loss of his magazines. "Someone has to stand up for the rights of the individual."

"Who are the censors to stop me if I am curious to find what my neighbour does with his body, if my neighbour is prepared to show me? If there lies in that curiosity an element of sexual gratification, it is the individual's right to accept it or reject it, according to his conscience."

When asked if he was prepared to go to the Supreme Court of Canada with the case, Côté replied, "If we need to go there to get our rights, why not?"

Côté's lawyer, Joseph Magnet, expects the appeal to be heard in the early fall. **Ken Popert, Toronto** □

Anti-violence group drops street patrols

TORONTO — For the first time in four years, the Toronto Gay Patrol is not conducting protective surveillance this summer. Rob Fulton and Chris Higgins, members of the patrol since its beginning, say declining interest has left the group with too few people to cover the most dangerous spots adequately.

Born during the tense aftermath of the 1981 bathhouse raids, the patrol placed roving teams on Yonge St and in the adjacent laneways — the most frequent sites of queer-bashings — on Friday and Saturday nights throughout the summer months. Although the patrol was fully prepared to rescue victims from assailants, and did so on occasion, its main purpose was to teach gay people how to avoid or stop violence.

In its first three years of existence, the patrol has also contributed to the community in other ways. It has provided the marshalling teams at nearly every large demonstration, set up the security system used by the Gay Community Dance Committee, and created the flourishing Defencercise classes that have attracted hundreds of people. Less well known is the fact that much of the money earned by the patrol through its membership in GCDC was returned to the community as donations to the Gay Community Appeal, the Lesbian and Gay Pride Day Committee, the Gay Counselling Centre of Toronto, the Toronto Women's Bookstore fire fund and the International Gay Association.

Higgins also feels the patrol has set an example of gay men and lesbians working together. "It gets the highest marks for that alone," says Higgins. "It's an intensely personal experience and it has produced many fine friendships." **KP** □



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Discovering the hype behind the headlines

Nothing sells a newspaper like a sensational story. A photo of a fiery car crash on the front page or a story with a headline promising gore and death guarantees sales.

It's the same with stories about people whom the average reader might deem "not normal." On the surface, the story appears to be a sensitive account, but in fact it is published because the controversial subject matter will grab interest.

Diane Paterson is a dentist, and a transsexual, who took part in an Ontario government programme that provides underserved municipalities with medical and dental care. Diane was to set up practice in Mattawa, a small town in northern Ontario, with the provincial government paying two-thirds of her set-up costs, and Mattawa picking up the other third.

But before she arrived in Mattawa, she learned that the town had used the money earmarked for the new dentist to make repairs to the community centre. Still wishing to practice in Mattawa, Diane offered to replace the town's third of the start-up money with her own. Diane's husband, Kris, says that a Mattawa bank had told her business manager (who has since left) that she could borrow the money. But once she was in Mattawa, the bank denied that such an

Bum's rush

The illustration below from the cover of St Martin's Press's *Christopher Street Reader* has been deemed unfit for publication in the august pages of Canada's national newspaper, the *Globe and Mail*.

A persistent *Globe* ad salesman, never dreaming that there'd be a problem, persuaded Toronto's Glad Day Bookshop to place an ad in the newspaper's June 16 book supplement. When the copy and cover arrived in the *Globe*'s ad department, however, it caused such a stir that it was sent upstairs for decision. After much hemming and hawing, the *Globe*'s vice president and general manager, Doug Evans, finally told TBP it was the man's "nude rear-end" that was offensive. The *Globe* had a right to determine its own standards of acceptability, he said, and he, for one, wasn't interested in debating the relative merits of a nude portrait.

"Backwardness and prudery," harrumphed Glad Day proprietor Jearld Moldenhauer. "Bum's rush," he added. To make matters even more confusing, General Publishing, the book's Canadian distributor, advertised the same book — with illustration — in the newspaper's July 14 book section. Close inspection revealed that the top part of the bum had been carefully inked in to conceal what had once been the hint of a crack. □



Unanswered questions: Diane and Kris Paterson say discrimination forced them to flee Mattawa

arrangement had been negotiated.

Subsequently, a story appeared in the *Globe and Mail*, incorrectly stating that Diane didn't learn that the grant from Mattawa would not be available until she had already moved to the town. The strong implication was that Diane was being discriminated against because she was a transsexual. If she had been informed about the lack of funds before she moved, other, simpler (and much less juicy) reasons could have been involved.

Hard upon the *Globe* story, other Toronto publications came out with the story of Diane and Kris, all with headlines declaring redneck discrimination against a transsexual.

I interviewed the Patersons with the idea of writing a similar story, but in the knowledge that *Body Politic* readers would not just take it as something to gossip about derisively during morning coffee break. It soon became clear to me, however, that although Diane has been the victim of small-town intolerance, the way in which the whole situation has been handled is questionable. The Patersons have filed a complaint with the Ontario Human Rights Commission, hoping to return to Mattawa, but I think the press coverage which, it turns out, Kris Paterson has managed to drum up, may have the opposite effect.

The following is my account of what I thought would be an interview with Diane Paterson, but which turned out to be an interview with her husband, Kris.

"I'm straight, okay?"

I'm generally tolerant when a man tells me this, but when I hear it six times in one hour — usually followed by the ever-popular "some of my best friends are..." — I want to run screaming into the night.

Kris Paterson is a middle-aged man who possesses all the charisma of a television game-show host. He began the interview by congenially reassuring me that he did not object to my sexual preference.

He claims to be a man of many accomplishments — he is, he says, a minister, a paramedic and an avid crossbow hunter — and he mentioned offhandedly how he was once, armed with only this

flimsy weapon, confronted by an angry bear. He also says he is a former member of the Special Armed Forces and an ardent pacifist (in the same breath he described how he took on an abusive Mattawa citizen in unarmed combat, leaving the citizen unconscious for more than half an hour).

He leans across the table and put his hand on the spot on my neck where he could deal out one swift but fatal blow. In fact, he is so well trained in the military, he says, that he could effectively dispatch both me and my photographer with no real effort. The bathroom door stands as a monument to his brute strength — the evening before I interviewed him, Diane got stuck in the bathroom; Kris had been forced to break the door in.

Kris also says he is a journalist, and claims he has done documentaries for the John Howard Society and written for *Rolling Stone*. He is familiar with the functions of the media, and works on the assumption that publicity in any

form will bring favourable results to the downtrodden or outcast. So he has taken the Mattawa story to anyone who may be interested — including *Penthouse*. He hopes *Penthouse* will do a photo spread, but nothing tasteless ("Diane won't pose for beaver shots"). He has also considered approaching the *National Enquirer*.

As well as running the publicity circus, Kris is apparently the self-designated spokesperson for himself and his wife. He is an articulate man who speaks at great length about his horrible ordeal: how he suffered because his wife wasn't accepted, and how painful for him was the abuse she received.

It is unclear how Diane feels about her predicament, because talking to the two of them is like talking to Edgar Bergen and Charlie McCarthy. Kris was careful to monitor everything Diane said, occasionally cutting her off in mid-sentence or cautioning her not to say anything that would require a retraction. ("Be careful, Diane, you're talking to a reporter.") The only impression I got of Diane's feelings came when she described a trip to the Mattawa bank. A smiling teller greeted her: "May I help you... sir?" When I asked her how she responded, Diane said she'd done nothing. She couldn't see the point of making a fuss and getting the teller in to trouble, possibly making her lose her job, in a town with extremely high unemployment.

As the interview began to wind down, I was shown photographs of Diane when she was a man. Kris felt it would be a novel idea to print before-and-after pictures. Then Kris, anxious to remove all doubt about the validity of Diane's surgery, gratuitously pulled open her blouse, exposing to me the wonders of modern medicine.

Considering all the puzzling questions that come to mind when I think about Diane and Kris, including the disappearing business manager and the way in which Mattawa found out she was a transsexual, I feel that writing this story the way other reporters have is unjustifiable. Diane says all she wants to do is return to the practice of dentistry where she is needed. I believe she is sincere. But I wonder if letting the public see her naked with a staple in her navel will help her get back to Mattawa.

John Moreau □

Appeal: Five years of fun and funds

TORONTO — In an unoccupied room, a muffled computer printer clacks out the page proofs of the next edition of *Homosexuality in Canada*, a bibliography produced by the Canadian Gay Archives. Typing the proofs from the computer screen would have been impossible for the all-volunteer organization; without the printer, there would have been no new edition. The Archives purchased the printer with a grant from the Gay Community Appeal of Toronto.

The printer is just one example of the many ways in which the Appeal, which is celebrating its fifth anniversary in September, has developed and enriched the city's gay and lesbian community during the past five years.

In that time the Appeal has raised almost \$200,000 and recycled the money into four areas of community work: education, politics, culture and health. The funds have been spent about equally on projects of value to gay men and to lesbians.

In addition to making outright grants, the Appeal administers a Front Money Fund, which provides interest-free loans. Each dollar in the \$5,500 fund has so far been borrowed and returned more than six times, funding \$35,000-worth of projects.

The Appeal raises most of its money from its Support Our Selves (SOS) program, which sends an annual audiovisual show into private homes to solicit pledges from audiences of around a dozen people.

However, according to Brian McBurney, a member of the Appeal's board of directors, the demand for funds has out-stripped the amounts collected by the SOS program. "Last year, we raised \$50,000, but had \$125,000 in requests." The Appeal's response is the aggressive creation of new sources of funds. "We don't want to step on any toes," says McBurney, "so we can't, for example, hold fund-raising dances; that would eat into the Gay Community Dance Committee's sources."



Self-indulgent — and proud of it!

On March 28th, 1983, a Canada Customs officer confiscated ten gay magazines from an Ottawa man returning from a trip to the United States. In the opinion of this minor government employee, the magazines were immoral and indecent. "My word is law," he told Jean-Louis Côté.

Outraged, Côté decided to take Canada Customs to court on the ground that his Charter right to freedom of expression had been violated.

Last May 15, Ontario county court judge D L McWilliam rejected the suit. Sniffed McWilliam: "Essentially the pornographer has no point to make; he invites the strictures and limitations of all, except the most self-indulgent."

Counters Côté: "If the judge is so lavish with words like "self-indulgent," it is because he bets no one will have the guts to say out loud that erotic pictures are valuable to him. I am convinced that the best way to defeat this law is precisely to make such a claim, in as proud and as dignified a manner as possible."

Côté plans to pursue the matter to the Supreme Court of Canada, if need be.

If you think he's right to challenge this arbitrary infringement of freedom of expression, let him know. Just clip out the coupon below and mail it to him: Jean-Louis Côté, c/o The Body Politic Fund, Box 7289, Stn A, Toronto M5W 1X9. We'll pass your expression of support on to him.

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Last year's profitable and popular review, "Fruit Cocktail," broke new ground for the Appeal. This year, it has raised money through two benefits, a performance of "Women Behind Bars" and an art show sponsored by the Lambda Business Council.

Appeal founder Harvey Hamburg says Toronto's Gay Community Appeal is not just successful, it's unique. "I don't know of any other gay community on this continent that has a similar, continuing fund-raising organization."

Sixty thousand dollars is the goal for the 1984-85 campaign, which will kick off with "Reflections," a birthday party for the Appeal to take place at the St Lawrence Market September 7.

Ken Popert □

New wavers protest dress discrimination

TORONTO — Armed with leaflets claiming discrimination, four men have taken to the streets to protest the dress codes of two local gay bars.

The conflict with Cornelius and Chaps, both popular bars, began in early June when Grant Foley, a Toronto social worker, and his friends were refused entrance to Cornelius, apparently because of their new-wave appearance. The doorman told them their type was not wanted inside. Foley and his friends moved on to Chaps, where they were greeted with the same response.

Foley and his friends thought that their rights had been violated, and they decided to speak to the managers of both bars. Jack Kahl, manager of Cornelius, explained that they were not allowed in because the majority of the bar's patrons were intimidated by new-wavers. He also said that new-wave people only came to dance, and did very little drinking.

Because Ward Hagar, manager of Chaps, refused to speak to the group, they decided to take more definite action. Foley and his friends paced the sidewalk in front of Chaps, passing out the leaflets proclaiming "Punks are people too." Patrons were asked to sign a petition.

After several weekends of being picketted, Hagar said Chaps does not admit the new-wave crowd because "they are not the kind of crowd we want in here." He told TBP that new wavers spit beer at the DJ and used drugs in the washroom. Foley resents being labelled by the actions of a few individuals. He responds, "My employers accept my appearance. Why can't gay bars?"

When their petitioning and protesting brought no compromise, the group decided to use an approach with a higher profile. They obtained a table at Lesbian and Gay Pride Day, and invited people to sign their petition; they also marched in the parade. They got hundreds of signatures on their petition and spoke to many people who voiced their support.

No resolution has been reached, and Foley admits he is beginning to feel defeated, although he will not give up.

A letter outlining their fight, and a copy of the petition, are being sent to Toronto's Lambda Business Council, the Ontario Ombudsman, the Liquor Licensing Board of Ontario, the Ontario Human Rights Commission and various Toronto MPs. Unfortunately, some of these organizations will not be able to help. The Liquor Licensing Board, for example, has no jurisdiction over dress codes, and the Ontario Human Rights Code does not cover discrimination on the basis of dress.

John Moreau □

From RCMP to CSIS: the spies' shell game

Bill C-9, passed by Parliament in June, is now in effect: the replacement of the RCMP's Security Service with the new Canadian Security Intelligence Service is now underway. The extensive surveillance powers handed to the CSIS to deal with suspected threats to national security have been criticized for endangering Canadian citizens' rights. To keep the country safe from impending revolution and foreign invasion, the new agency will be busily tapping phones, opening mail and breaking into homes and offices.

The move to replace the security service with a civilian agency originated with the McDonald Commission's enquiry into RCMP wrongdoing in the late seventies (when, among other things, the Mounties' obsessive surveillance of gay people came under attack). The federal government followed the commission's central recommendation for reform and has taken national security investigations out of the RCMP's hands, but in such a way that the new agency will likely duplicate the RCMP's extremely bad track record. There were several glaring oversights in the reform. First, the McDonald Commission found that the RCMP was unable to distinguish between legitimate dissent and subversion, and so attempted to define the terms for the new agency. But the civilian CSIS will be working with such a vague definition of a "security threat" that we can expect continued close observation and harassment of legitimate political groups.

Second, it took a scandal and a royal commission investigation to bring the RCMP's shadier dealings to light, but the new agency, like the RCMP, will not be accountable to Parliament. Third, the RCMP was surveillance-happy, maintaining files on one in thirty Canadians, and keeping even closer tabs on gay Canadians. Yet the new service has been given wider powers of surveillance. Its wiretap powers go far beyond those given to the CIA or FBI. And the service will have the right to open mail.

Ninety percent of the RCMP Security Service personnel have been transferred to the CSIS. With all the handing in of



Pride western-style: Marching under the Gay Rainbow Freedom Day Flag (right), Vancouver's gay community launched Pride Week 84, and its summer games, with a parade August 6 under the theme "Together from everywhere" (above).

In Edmonton (top), hundreds took on the world with high-profile Gay And Lesbian Awareness — GALA 84 — week, beginning June 24 with the picnic of the season



red suits and badges and the issuing of civilian suits and badges, it looks as if only the name has been changed to protect the guilty. In fact, the threat to civil rights is worse than ever. The country now has a brand-new spy agency free of the public suspicion that built up around the RCMP. The civilian agency will be able to conduct itself with complete impunity until its actions provoke a new scandal and new calls for reform.

During the debate over Bill C-9, one Conservative senator spoke against the abolition of the RCMP's spy agency, arguing that we could depend on the force's "great tradition of dedicated service and honourable behaviour." Actually, the advantage in dealing with the RCMP was just the opposite — we didn't have any illusions about what we were getting. **Lee Waldorf** □

neck, is thought to be a mild, non-fatal form of AIDS.

The St Paul's Hospital Lymphadenopathy Study has been going on for a year and a half and has been supported by donations from AIDS Vancouver.

The AIDS Committee of Toronto has located funds that will extend the life of the organization until September 30.

It would have had to shut down at the end of June when funding from a joint federal-provincial job-creation program ran out. With the cooperation of St George MPP Susan Fish, the Committee was able to secure \$30,000 from Fish's Ministry of Citizenship and Culture, half of which is to be reimbursed by the Ministry of Health.

"It must be emphasized that this new funding will last only three months," says committee spokesperson Bob Wallace. "The need for education and counselling grows monthly. We are very encouraged that this grant will allow us to continue our work."

The committee hopes to secure additional funds from public and private sources to allow it to carry on after September 30.

New Brunswick has become the fourth province to make AIDS a notifiable disease, requiring all cases to be reported to health authorities. Other provinces that have taken a similar step are Ontario, British Columbia and Alberta.

As of July 26, there were no recorded cases of AIDS in New Brunswick.

In March, a research group at the University of Toronto received a grant from the Ontario Ministry of Health to proceed with a long-term research study on AIDS and ARC (AIDS Related Complex) in the Toronto homosexual/bisexual population.

The success of the study requires the recruitment of 420 men who have had sexual contact with men diagnosed as having either ARC or AIDS. Men with ARC or AIDS will be asked by their physicians if they will consent to participate.

sexual partners to participate. All names will be kept confidential.

Gay men or physicians interested in learning more about the study are invited to call (416) 595-4940.

A researcher at Toronto's Hospital for Sick Children has received \$42,732 from the Ontario Ministry of Health to improve a blood-screening test that could be used to identify AIDS.

Bryan Williams, a micro-biologist in the hospital's Infectious Diseases Department, will work on developing a rapid test to measure the amount of an enzyme known as 2-5A synthetase, which is found at elevated levels in the blood of AIDS patients.

The existing test, commonly used to verify the presence of several viral infections, has many disadvantages. It is slow and laborious, and requires a large blood sample. A faster test could assist in the early detection of AIDS in those individuals most at risk.

The study will take two years. An additional \$43,760 may be allocated in the second year.

As of July 26, the Laboratory Centre for Disease Control in Ottawa has recorded a total of 105 adult cases of AIDS in Canada. Of these, 67 (64 percent) are non-heterosexual men, of whom 36 have died.

In Quebec, 49 cases have been recorded, of which 20 (41 percent) are non-heterosexual men, of whom 11 have died.

In Ontario, 32 cases, of which 27 (84 percent) are non-heterosexual males, of whom 15 have died. In British Columbia, 14 cases, of which 13 (93 percent) are non-heterosexual men, of whom 7 have died. In Alberta, 5 cases, all of which are non-heterosexual men, of whom 3 have died.

In Nova Scotia, 2 cases, of which one is a non-heterosexual man; both are living.

In each of Manitoba, Newfoundland and Saskatchewan there is one case, of which one (in Saskatchewan) is a non-heterosexual man, who is living.

Funding improves for AIDS groups

AIDS Vancouver has moved its emphasis from public education to support for persons with AIDS, according to Dr Brian Willoughby, chairperson of the group's Media and Public Relations Committee.

"AIDS at this point isn't really news anymore," says Willoughby, who attributes his organization's change in direction to a decline in media coverage of AIDS — which has reduced the opportunities to educate the public — and to a rise in the number of AIDS cases in Vancouver.

Willoughby says that he knows of 25 cases of AIDS in Vancouver and Victoria as of July 29. Because of reporting procedures, figures published by the Laboratory Centre for Disease Control in Ottawa always lag behind the actual number of diagnosed cases.

Support for persons with AIDS can be expensive. Fortunately, AIDS Vancouver has been approached by a group of about two dozen people who have offered to raise funds.

"I've never tried a rubber in my life, and it shows. I can't even put one on."

That was the reaction of one of the gay men asked to try out some condoms by the AIDS Committee of Toronto.

His frustration is probably shared by many gay men: condoms, after all, are essentially heterosexual devices.

For those who want to try them out, ACT has published an entertaining one-page guide in its July newsletter. You can request a copy from ACT at (416) 926-1626, or through Box 55, Stn F, Toronto M4Y 2L4.

Researchers at St Paul's Hospital in Vancouver, who are studying the occurrence of continuing lymph-gland problems in a sample of about 800 West End gay men have received grants totalling \$67,000 from the BC Health Care Lottery Foundation and the Vancouver Foundation.

Persistent Lymphadenopathy Syndrome, which includes a recurring painful swelling of the lymph glands, usually under the arms and in the groin and

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Ken Popert, Toronto □

Centre bigots prevail; evicted café moves

VICTORIA — Using one of the classic ploys of dirty organizational politics, The Fernwood Community Association (FCA) has given the bum's rush to its

most controversial tenant, the Island Gay Community Centre's Gay Café. The café, actually a weekly coffeehouse, had rented facilities in the Fernwood Community Centre for more than two years. On July 5, hours before the coffeehouse was to open for the evening, IGCC members received a memorandum from FCA president Dave Hutchinson giving immediate notice that the café could no longer be held at the centre.

The abrupt expulsion was the end of a long struggle for the IGCC. In 1983, some FCA members campaigned to have the Gay Café removed on the grounds that gays were a "socially unacceptable group of people." A motion to expel the café was put forward at the FCA's 1983 annual general meeting, but was defeated. At the time, Hutchinson told the meeting the café paid its rent promptly, unlike other groups, and that it had

"caused no trouble in the community." A second motion to expel the café was presented at the 1984 general meeting, held April 18; it was likewise defeated.

According to IGCC spokesperson Rob Koopmans, Hutchinson's July 5 memo gave two reasons for the FCA's summary eviction of the café. The most substantial allegation was that the IGCC had broken an FCA bylaw by publishing information on the upcoming 1984 general meeting in *Target*, the IGCC's newspaper. (The offending story, titled "Fernwood Gays Out," urged gay people to help defeat the expected motion to expel the café.) Koopman states, however, that a recent search through the IGCC's copy of the FCA bylaws turned up no regulation that publishing the story could have violated. The second objection, a trivial one, had to do with poor attendance at meetings by an IGCC

member who had been elected to the FCA board of directors.

Koopmans now feels that the actual reason for the expulsion was that there were "three elderly ladies on the FCA board who didn't like gay people, and who just kept talking until they had their way." Hutchinson, when approached by *TBP*, declined to comment on the matter.

After receiving its marching orders from the FCA, the IGCC alerted the *Victoria Times-Colonist*, which ran a story on the eviction. Since then, though, according to Koopmans, prospects for continued opposition to the eviction have diminished. The IGCC has arranged space for the Gay Café in a community centre closer to Victoria's gay district, and most members are not unhappy to leave the Fernwood centre behind. Richard Summerbell, Toronto □



The night they raided Bud's

A personal account of the Montreal bar raid, by Robin J Douglas

Shock. Fear. Anger. Bitterness. These were the feelings that flooded through his body as Robin J Douglas was swept up in the June 2 police raid on Bud's, one of Montreal's oldest and one of Canada's most famous gay bars. In that early-morning raid, 188 men were hit with bawdyhouse and gross-indecency charges.

This is Robin's account of what it's like to be suddenly and unexpectedly engulfed by the on-going war between the police and gay men in this country.

"Robin J Douglas" is a pseudonym.

It was the first of the month, a day when many unemployed Montreal gays cash their welfare cheques and go out. The police knew, of course, that all the bars would be packed. My friend Jacques had come in from the Eastern Townships for the weekend and I was determined to show him a good time.

We started the evening in the "East Village," a newly forming gay community on Ste Catherine St, just east of downtown. After a quick tour, Jacques insisted on checking out Bud's, one of the few remaining gay bars in the traditionally gay (and generally less sympathetic) Crescent-Stanley downtown area.

We penetrated the dark, smokey first-floor club at about one o'clock. It was packed, as usual. We pushed our way deeper into its dark recesses, past the tiny

stage with the poster for the slave auction every Wednesday night.

The bathrooms are in the basement. The two of them, side by side, have a combination of five stalls and three urinals, all operating to full capacity. Some guys were standing outside by the coat-check, cruising the men coming in and out. As I leaned outside the entrance to one of the bathrooms, a large hand brushed over my tight jeans and gave my balls a little squeeze. I looked up and saw a dark, hunky, moustached man smiling down at me. He grabbed my hand and rubbed it over his bulging crotch. He pushed down on my shoulders. I had a crazy urge to do him right there. My instincts got the better of me.

"Your place or mine?" I whispered. He just mumbled something and led me by the hand into the bathroom. One of the stalls was free. We had to squeeze around a couple of men to get to it. A tiny, almost inaudible voice in the back of my mind was asking, "Why are these two dudes just standing around? Why do they strike me as funny?"

Something just didn't fit. It was the way they stared. It wasn't a look of lust or curiosity, it was more like a look of suspicion, as if they were distancing themselves somewhat. All of a sudden I felt nervous.

"Your place or mine?" I repeated.

Inaudible mumble. Then he was gone. Back upstairs, I ran into Jacques in the arms of a new-found friend from the Caribbean. We agreed to meet the next afternoon. Undaunted, I continued my search.

It was 2:10 am. Still time to check out The Garage. I was just getting up to leave the bar when I saw some men run past me, and then more and more. Maybe it was a fire. I elbowed my way to the front entrance only to be pushed back by the momentum of a dozen men skidding to a full stop in front of a wall of uniformed policemen barring the doorway. The music stopped. The overhead lights flared on. Everyone blinked.

"It's a raid," I heard people muttering incredulously. Within seconds dozens of policemen were swarming in at us from both exits.

"Up against the wall! Up against the wall!"

They were checking IDs. I decided to take an empty seat behind me.

"Why don't you cops just leave us alone and crawl back to the holes you came from?"

The tense silence was broken by a middle-aged man, obviously quite drunk, leaning against the bar in front of us.

"We're just having fun here," he snarled. "Don't you guys have better things to do than harass gays?"

A plainclothes officer and a police-woman came immediately. They told him if he didn't stop, he'd be arrested for obstructing justice.

"Justice?" he exploded. "You call this justice? I call this police repression."

There were murmurs of assent, nodding heads and a low buzz in the crowd, as if this lone man were vocalizing everyone's sentiments at that moment. The two officers, obviously frustrated, fled to the back in search of a superior. Meanwhile we all blinked as the police photographer snapped more than a hundred shots of the clientele from every possible angle. At the same time policemen were slowly advancing from both ends of the bar, demanding identification. As the police got closer to the centre, I felt a feeling of impending doom in the pit of my stomach.

Reinforcements arrived to deal with the outspoken man. "We're giving you one last warning to remain silent," they said, leaning menacingly before him.

"How can I remain quiet," he cried, "when I see this sort of thing happening? Let's face it, if you want to arrest me, you're going to do it anyway."

They led him out the back entrance. The buzz in the bar diminished. Silence dropped like a net over the room. We resigned ourselves to fate.

Every couple of minutes a few men

CROMBIE



547 PARLIAMENT STREET 961-3337

LESBIAN AND GAY PRIDE DAY '84

THANK YOU!
The Lesbian and Gay Pride Day Committee would like to take this opportunity to give our sincere thanks to everyone who helped make this year's Pride Day such a tremendous success.

Planning for next year's Pride Day will be starting this November. If you would like to join us, watch for further details in the next issue's *Out in the City* listings.

BILL TURNER GRAHAM LIBERAL



ROSEDALE

dressed in plain clothes would rush up and down the line, whispering directions to the uniformed officers. Eventually one of them stopped in front of me, conferring with the guy beside him in a green T-shirt. They were talking excitedly, with raised eyebrows. I froze.

The cop beckoned impatiently. I stepped out into a pit of silence. Four hundred eyes were upon me. Four hundred lungs heaved a sigh of relief. As I followed the officer, I thought numbly, "Well somebody's got to take the rap."

4 AM: We were ushered into the reception area in the old Bonsecours St police station in Old Montreal: a vast room with high ceilings, with a desk and chair raised in front for some judge-like position, no doubt. We stood between the rows of hard, straight-backed wooden benches, waiting to go up and give the policewoman our ID, return to our respective places and sit down.

The first morning rays of sunlight were beginning to filter through, but all I wanted to do was sleep. My spine ached. I couldn't think clearly. I thought bitterly: "How unglamorous it all is."

About once an hour Green T-Shirt and his band of spies would barge in, wake everybody up, and make us sit in different arrangements. I kept asking to phone my lawyer. A cop with a bloated belly guarding the door told me that it would be impossible.

7 AM: A policeman arrived, woke everyone up, went to the front chair and announced in a solemn voice: "The court is now open." He left as mysteriously as he had entered. Everyone got optimistic at that point, thinking that now things were going to get rolling. But nothing happened.

9 AM: The smell of fresh coffee and donuts wafted through the door, reminding me that I hadn't eaten anything for 15 hours. We stared hungrily at the guard, who slurped and smacked his lips leisurely, pretending to be unaware that we wanted something to eat and drink. I was getting desperate. It wasn't just my stomach, either. I thought of my friends at home... nobody even missed me! For all they knew, I could have been locked in the arms of a humpy construction worker at that point! They let us walk around the room and stretch a bit. There were whispers: 200 arrested... raid planned a month in advance... all the newspapers and radio stations were covering the event.

10 AM: While an indignant businessman complained to the cop at the door, I went to the bathroom. I was about to go back when I saw something down the hall to my left. Was it possible...? Yes, a telephone, only five metres away. My back hugging the wall, I side-stepped up to it, picked up the receiver, fumbled to dial my home phone number. No sound — nothing. Maybe I had to dial "9" to get an outside line.

Footsteps. I turned to find Officer Beer Belly towering over me.

"You can't use the phone!" he growled. "Now get back to your seat and stay there!"

11 AM: I went to the bathroom again. There was only one cop on the door, deeply engrossed in a travel brochure. I slid down the corridor to the phone, picked up the receiver, dialed "9" plus my lawyer-friend's home phone number. A sleepy voice answered.

"Hello?"

"Listen, I'm at the police station," I whispered hoarsely. "I've been detained

for nine hours now. They won't let us phone. I'm scared. What should I do?"

"You mean you were in the raid last night?"

Yeah, at Bud's. Listen I can't talk," I said urgently. "They could come back any minute now. Now what do I do if they accuse me? Plead not guilty?"

"No, that's later, when you go to court. I'm afraid I can't do anything until they formally charge you. Just don't say anything, understand? Don't admit to anything, and above all, don't sign anything. They can't force you if there's no lawyer present."

I started spreading the word that the phone was in service. We took turns standing in large groups in front of the guard so that his view of the corridor was blocked. The dial growled urgently.

"Mama, it's Gilles. I'm at the police station. Don't worry. I'll be home soon."

"Hello. Shoe department, please.... It's Robert. I'm sorry I didn't call earlier, but I can't make it in today."

"Hi Bob. Can you leave a message for Serge? Tell him I stayed out all night in Old Montreal. That's right. Tell him I'm a little tired, but fine."

Noon: A group of guys had collected around Beer Belly.

"What's going to happen to us now?" one of them asked.

"We'll be talking to everyone here on an individual basis —"

"You mean we're going to get *interrogated*?" I interrupted.

He frowned. "We're going to be *interviewing* everyone on an individual basis, presenting them with the facts — evidence, you know, photographs, what different people witnessed, that sort of thing."

"You mean those guys in plain clothes are informers?"

"Those people," he hesitated, choosing his words carefully, "are working hand in hand with the police to... *discourage* the sorts of things we found at the bar last night."

He paused. An awful silence surrounded him as he brought his point home.

"What does the Montreal police force have against the gay community?" I said in a voice loud enough for half the room to hear.

Beer Belly's jaw dropped. He even blushed. It took him a few seconds to regain his composure. He stroked his pistol nervously.

"Listen, what we're doing is carrying out the *full letter of the law*. It has nothing to do with the fact that you're..."

He hesitated, as if the word *gay* were too painful for him to pronounce.

"...uh, that you like to go to certain bars or not."

"Well if the raid has nothing to do with sexual preference, then why haven't any straight bars in Montreal been raided recently, with 40 policemen going in and arresting everyone on the premises?"

To my horror, the men rallied to defend him.

"Look at it from the policemen's point of view," ventured a short, balding man. "They're only doin' their job."

Others hugging close to Beer Belly nodded in agreement. I opened my mouth but then I bit my lip. Beer Belly was grinning.

3 PM: The free movement, the friendly cop, the camaraderie stopped abruptly with the entrance of the undercover agents. The guards resumed their stern air, and we were once again given a certain seating position.

We straightened up as they read off a list of names. Half the group was released. The rest of us were transferred to

"I started spreading the word that the phone was in service. We took turns standing in large groups in front of the guard so that his view was blocked. The dial growled urgently.

'Mama, it's Gilles. I'm at the police station. Don't worry. I'll be home soon....'

'Shoe department, please.... Hello, it's Robert. I'm sorry I didn't call earlier, but I can't make it in today....'"

a larger courtroom where twenty other men were waiting on the other side of the room. They had been detained all this time in another room. Again we were assigned new seats.

6 PM: I was weakened almost past the point of caring. I could feel myself crumbling away. The guards let us sit on the bench outside the room to breathe in a bit of the fresher air from the hallway. Six mini-offices had been set up there to "interview" us. While typewriters clattered behind the fibreglass walls, uniformed and plainclothes policemen sifted in and out of the various cubicles, carrying in files, bringing out coffee cups, conferring, whispering, gesticulating.

Then they called me in. I sat at a desk. "Okay, Mister," he said. "You know why you're here."

Blank look.

"So you aren't gonna cooperate, eh? The crime you're being charged with is serious."

"But I don't understand why I've been brought here."

"Oh, you understand all right. We both know what you were doing down there in the toilet. You mean you're gonna deny it?"

I tried to avoid saying "yes" or "no" to anything.

"It's just that — I called my lawyer and he said that I didn't have to say anything without him around."

He glared at me, as if I'd foiled him somehow. I continued.

"So I don't see —"

"You don't seem to see a lot of things!" he said, raising the edge of his voice ever so slightly. "Listen, we got two witnesses who will testify that they saw you committing a grossly indecent act in a public place. If you could give us a few details we might make it easier for you."

"But I thought —"

"Have you got an inferiority complex 'cause you're gay or something?"

"Well — I used to."

"You used to eh? And why do you suppose was that?"

I had to fight to control myself from standing up and screaming: "You lousy creep, it's people like you who hate us and then make us hate ourselves as a result!"

But I wasn't out of the cooler yet. He'd already said he could make it easy for me; no doubt he could make it a lot more difficult too if I wasn't careful. I decided to play his game.

"I'm seeing a psychiatrist. I have feelings of inadequacy."

I could see the cop trying to repeat the word, rolling it over in his big, stupid, buck-toothed mouth.

"Inadequacy," I repeated.

And again I restrained myself: "Got it, stupid? Inadequacy!! I feel inadequate, especially when you two goons are sitting in front of me with guns and asking me if I have a fucking inferiority complex!!"

"I don't understand why you feel that. I mean, a gay is just as good a guy as anybody else." He paused.

"Maybe it's more than that," he hypothesized. "Do you have a personality problem?"

I thought hard for a recriminating response. "I thought everybody had personality problems," I said finally. The look he gave me was indescribable.

"Yeah well the way I see it —"

"Listen officer, this is the way I see it. The way I see it is that I'm being detained here against my will. You haven't explained the charges to me and you haven't advised me of my rights. And I'm not going to say another word until you do that."

"Very well, we are police officers. You are under arrest and charged with being found in a common bawdy house and gross indecency. You have the right to remain silent, and the right to a lawyer. Do you wish to make a statement?"

"No."

After taking down some personal details, he dismissed his companion officer. Then he started all over again. He checked over his shoulder, drew even closer to me and addressed me like his best fishing buddy.

"Listen, I wouldn't worry too much about the charges if I were you. It's just ... a formality. It's not even in the Criminal Code. You won't even get a record. Hundred-buck fine at most. Get yourself a lawyer, you'll have no problem."

"You mean I don't have to go to court?"

"Oh, you'll have to go to court all right, but even if you're found guilty, you won't even be fingerprinted." He looked around again, then lowered his voice.

"But just between you and me: there's no doubt about it. You'll be found guilty. There's nobody taking notes now, we got no hidden tape recorders, we've already finished the formalities: why don't you just come out and admit you're guilty?"

"Can I go now?"

"Not so fast. Go over there. We gotta take your picture first."

I don't think I've ever been so unphotogenic. I held up a card in front of my chest stating name, age, and occupation. *Like a criminal.*

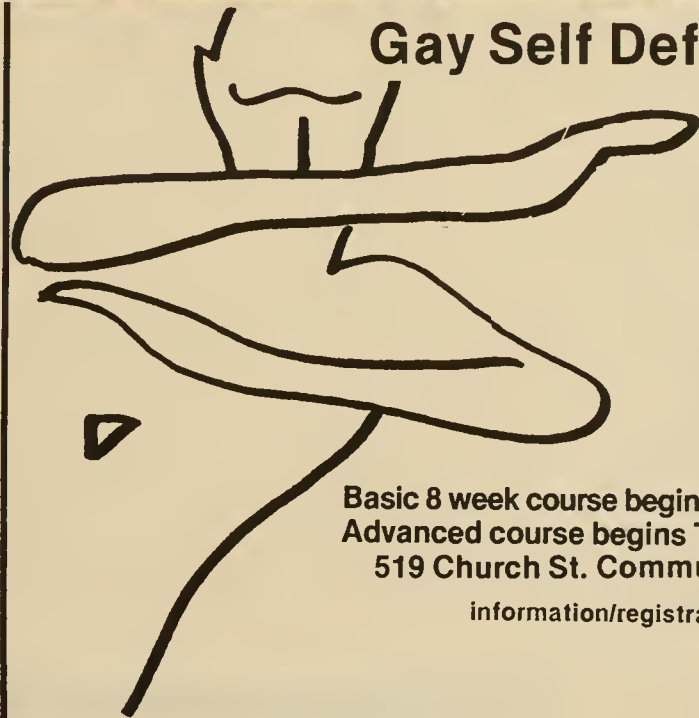
That night I took a hot bath, went to the demonstration at midnight, then took a sleeping pill.

Afterwards, I found out that the charges *are* in the Criminal Code, that if I'm found guilty I *will* have a criminal record; but despite the hours of discomfort, I feel I was luckier than some of my companions, who knew even less about the law than I did. Because I refused to be bullied into making a statement, my chances are somewhat better than for those who succumbed to the iron glove of the law for one reason or another.

As I stumbled along St Denis St on my way back from the police station, I kept saying to myself, "Why me? Why me?"

And then it dawned on me: "Why not me?" □

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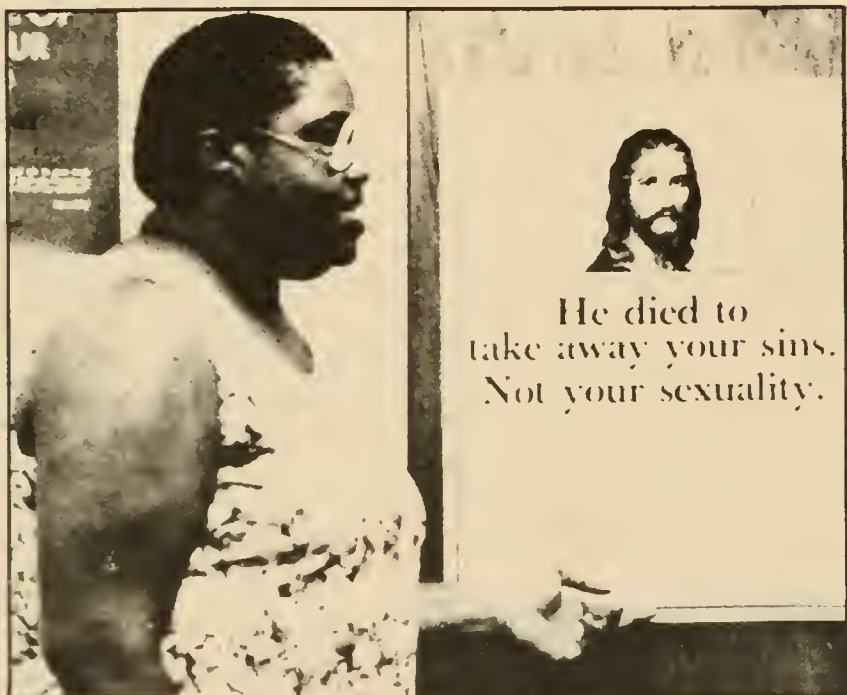
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COMBAT ZONE CHRIS BEARCHELL

The dubious art of "vice" management

"If we make any observation of soliciting for companionship, they'll be charged. It doesn't have to be for money."

— Inspector John Lucy, head of Vancouver's vice squad (*Angles*).

More than 300 Vancouver hookers and hustlers have been served with copies of an injunction ordering anyone the police choose to stop soliciting. Those served with the injunction can later be charged with breaking a court order (and if convicted, serve up to two years in jail) if the cops see them so much as "crooking a finger, stopping guys in cars, waving a car down or hitchhiking," according to Inspector Lucy.

The reason there is trouble in paradise is the reason there is prostitution: more than 15 percent of the work force of British Columbia is out of work — the worst unemployment since they began keeping statistics in 1945, according to Stan Persky, writing in the August issue of the Vancouver gay paper, *Angles*.

As anyone who reads the daily papers knows, the BC government has responded to the depression by slashing social-service budgets, and is in the process of dismantling its human rights commission. It appears that almost anyone who could benefit from a little distraction of the population has discovered the tool of the "morality campaign."

It helps that there are "nuisances" associated with street soliciting — drunkenness, sometimes violence, but especially noise (often abuse hurled at prostitutes). It doesn't matter that the bawdyhouse laws force hookers onto the streets. It doesn't matter that "nuisances" are created by customers and onlookers, that they have little to do with the buying and selling of sex, but are simply produced by the conditions under which the sex trade takes place.

Enforcement of anti-noise and nuisance-related bylaws would not be convenient for the police. They are heeding the advice of the Canadian Association of the Chiefs of Police — declining such solutions and claiming their hands are tied until they are given tougher laws against soliciting itself. Since the Supreme Court ruled that municipalities were out of their jurisdiction in passing bylaws against prostitution, politicians in Vancouver and elsewhere, acting on information from the police, have been very obliging about lobbying Parliament for those Criminal Code changes.

With the recent moves of BC's Attorney General, Brian Smith, the cops' strategy seems to be really paying off. West End residents formed a new organization, Shame The Johns, to avoid appearing to harass prostitutes by concentrating on driving away their customers (and livelihood). *Angles* reports that there seemed to be many gay men among the Shamers, no doubt men who think of themselves as "decent homosexuals," proud of helping to "clean up" their neighbourhood.

It's so much easier to whip up public sentiment against hookers than against negligent cops. And it's effective:

- Attorney General Smith's writ (application) for the injunction named 30 people as prostitutes and "public nuisances."
- Shame The Johns provided Smith with 40 affidavits complaining of loitering, littering, fighting, screaming, use of in-

sults or obscenities and public sex, which were filed with the writ June 11.

- A week later, on June 19, hookers migrated out of the residential neighbourhood to a nearly deserted commercial district east of Granville Street, risking increased violence in the ill-lit area, in the hope of negotiating the withdrawal of the writ for the injunction.

- BC Supreme Court Chief Justice Allan McEachern handed Smith his injunction July 4. It was a broadly worded order forbidding prostitution or any form of "carnal copulation." The judge permitted the injunction, to be served on anyone on the street "apparently" for the purpose of prostitution, and gave the A-G leave to extend the order to any part of the city he deemed necessary.

A week after copies of the application for the injunction appeared on street lamps, 300 sex-trade workers and their supporters descended on the West End with whistles and noise-makers, proclaiming themselves the thirty-first "public nuisance." A couple of weeks after the move, after the injunction was issued and had been served on hundreds of people, members of the Alliance for the Safety of Prostitutes (ASP) presented themselves at the Anglican Christ Church Cathedral in the middle of the afternoon service and began a three-day occupation by demanding sanctuary. They were welcomed by Archbishop Douglas Hambridge, who invited ASP spokeswoman Sally de Quadros to address the congregation and explain the prostitutes' need for protection from police harassment.

The need for scapegoats and the desire to keep people distracted from the realities of the depression are not going to go away until the economic crisis itself is dealt with. Street prostitution is increasing elsewhere than Vancouver. Other cities — Niagara Falls, Halifax and Toronto — have seen the development of groups like Shame The Johns, and other politicians are looking into "the BC solution," notably Ontario Attorney General, Roy McMurtry.

Morality campaigns seldom restrict themselves to one issue or group: they have a way of reaching out to ensnare other deviates. Vancouver gay activists are taking the vice squad's determination to interpret the injunction as loosely as possible as a warning to gay men who might be tempted to have sex in the park.

While the paper itself doesn't publish editorials, *Angles*'s news coverage of Shame The Johns and the harassment of hookers has taken an increasingly pro-hookers'-rights stand. In the August issue, reporter Richard Banner comments, "Rather than attempting to ban activities relating to prostitution, a more functional approach may be to decriminalize it, making it subject only to ordinary business regulation procedures. This approach would alleviate the threat to civil liberties that is created when governments try to regulate the legitimate activities of residents."

The "decent homosexuals" of the West End still need to be firmly reminded, however, that it takes only one cruise of a vice cop to turn a "decent homosexual" into a criminal deviant. □

THE WORLD

Soviet and South African groups admitted; further 1984 actions planned

IGA targets European Parliament

The sixth annual conference of the International Gay Association, held in Helsinki in July, drew the most positive attention ever from the Finnish mass media, which usually censor gay-rights issues or respond with hysteria. But several delegates from 18 countries protested against the municipal tourist office as the city withheld its customary financial support for international conferences and failed to provide a welcome from a local official, let alone a free tourist bus. The delegates also dealt with their biggest internal dispute, which seriously split last year's conference.

A national gay organization, The Gay Association of South Africa (Gasa) was admitted as a full member, but only after the IGA reiterated its opposition to racism and called on Gasa to speak out against apartheid.

Pieter Bosman from Johannesburg stated that his multi-racial association, with 1,600 paid members and 9 branches, three of which are chaired by lesbians and cross-racial committees, does not



Delegates in Helsinki: fun, but no free tour bus

support the apartheid system of racial segregation. Although Saturday afternoon Gasa meetings may be 80 percent black, attendance by non-whites on weekdays is purely a logistical problem as trains to their neighbourhoods do not operate during the evening. Bosman said that "our collective bargaining power is greater" with increased membership in the IGA and hopes "that we fully justify the trust put into our organization." He referred to Gasa's acceptance as a "tremendous boost to our morale."

Other new members include a group

of 25 lesbians and gay men in Leningrad who have informal contact with 200 others in the Soviet Union, and the largest education union in the Netherlands, representing 47,000 teachers, which is now the IGA's largest member.

This year, the Dutch government provided \$8,000 (US) for the production of the Pink Book which will document the persecution and discrimination of lesbians and gays around the world, scheduled for release December 10, United Nations Human Rights Day. Also, the European Human Rights Foundation has granted \$3,000 for IGA's East Asia Information Project.

New IGA actions include letter campaigns protesting police raids and the murder of gays in Mexico, the prison sentence of a gay publisher in Greece, jail sentences and economic ruin for gay sauna owners in Belgium, the smear campaign against Scottish gay activist Ian Dunn, the suspension of a lesbian teacher in Australia, the British customs raid on Gay's the Word bookshop, and a new resolution put forward by the Christian Democratic Party in the Netherlands which would allow for discrimination against gays.

Perhaps the best development of the conference was the establishment of a new project group which has a mandate to take initiatives towards the European Community, allowing for continual lobbying of the European Parliament and European Commission. Organizations and individuals from six countries will take part. Four months ago the European Parliament adopted a resolution of several points recognizing gay rights. Now the work begins to have this resolution implemented.

Events for 1984, International Year of Lesbian and Gay Action, include a memorial plaque for lesbians and gay victims of the Nazi concentration

camp, scheduled to be unveiled on All Saints Day, along with flowers and monthly silent circles commemorating the pink triangle victims. International themes for Lesbian and Gay Pride Day were common, a Gay/Lesbian Youth Congress/Festival will be held in Amsterdam August 5-11 and an International Gay Camp in Denmark is planned. At the Frankfurt Book Fair in October a book published by HOSI Wien, *The Situation of Homosexuals in Eastern Europe*, will be presented. The English version should be available at the end of this year. And on September 30 there will be an international march at the United Nations.

In an effort to improve IGA conferences, delegates decided that the next European regional meeting should have a theme, and as it will be held in Bologna it was agreed the appropriate topic should be North-South European co-operation. The next annual conference will take place in Toronto in July, 1985 and will deal with a more general theme — "We are Everywhere — Gay and Lesbian Visibility," taking special care to promote solidarity with lesbians and gays from Latin America, Asia and Africa. Delegates expressed their desire for greater promotion of the IGA in North America and increased participation from the local gay community where conferences are held. Copenhagen will host the Eighth Annual Conference.

SETA, the national group in Finland and the organizers of this conference, were able to secure free meeting rooms from the University of Helsinki. And despite minor financial difficulties due to the low attendance rate, as travelling to Helsinki was too expensive for most European gay activists, the operation of the conference was very smooth indeed. Marco Osorio of Mexico City's Grupo Lambda de Liberacion Homosexual, the only delegate from any third-world country, called the conference a "successful one," and hoped that more delegates would be able to attend the seventh conference in Toronto.

Phillip Fotheringham □

Visibility high; Democrats receptive

SAN FRANCISCO — More than 125,000 lesbians and gay men surged into the media spotlight here July 15, marching on the Democratic convention to back up demands that the party recognize their needs in its platform and in the upcoming election campaign.

The march's twelve-point programme included demands of increased funding for AIDS research and for social services for youth, seniors, the disabled and prisoners, passage of anti-discrimination legislation and the Equal Rights Amendment, and immigration law reform. Demonstrators included delegations from across the US.

"We're marching to let the Democratic Party know the strength of our numbers and our determination to hold them accountable to deliver on those promises they made to us, because it's basic human rights that we're talking about," said Virginia Apuzzo, executive director of the National Gay Task Force.

The impact of growing community strength was also evident within the convention hall, where lesbians and gay men were officially recognized as part of the civil rights movement. Sexual orientation was included in policy planks calling for non-discrimination in the military, in employment and immigration. A change in the party charter provided that appointments to national party committees must now include a representative from the lesbian and gay caucus.

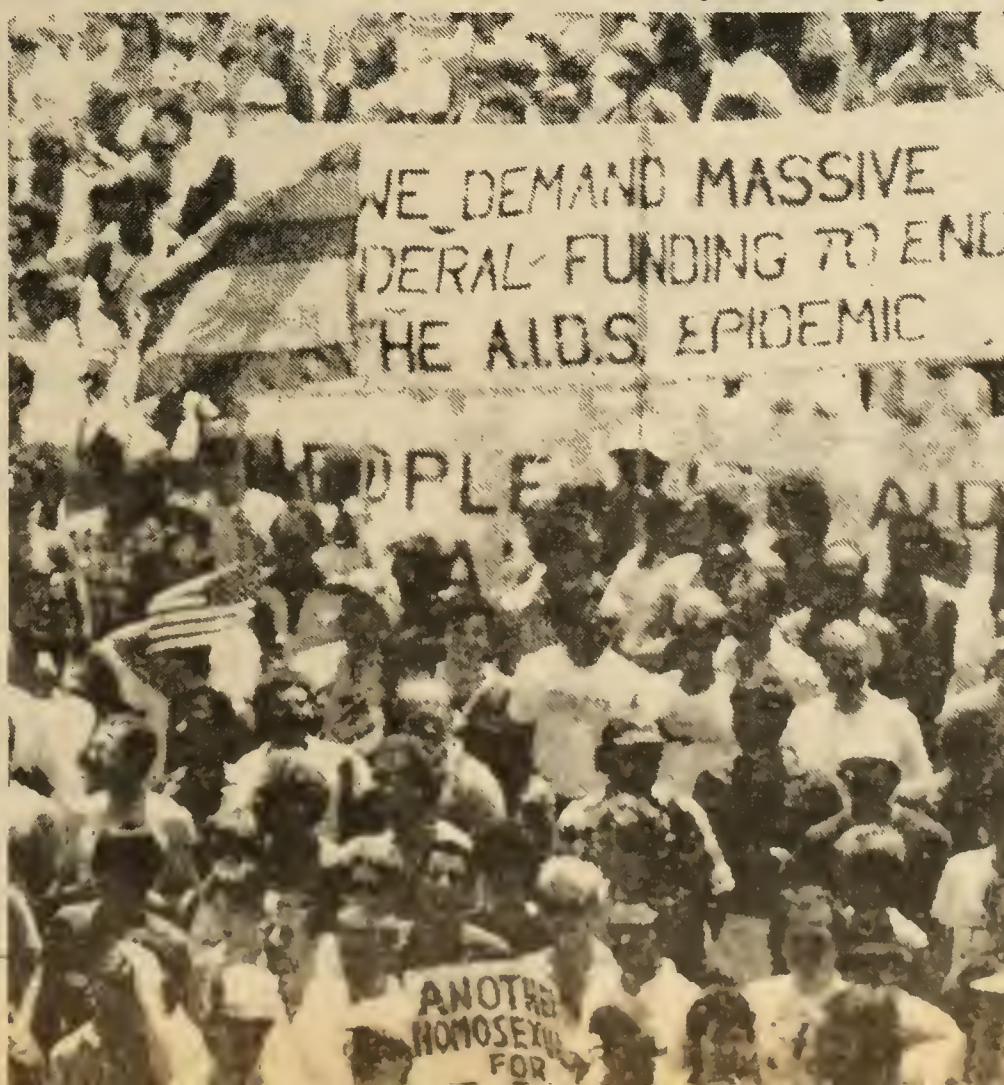
For many, the high point of the convention was Jessie Jackson's emotional speech. Jackson said that America "is like a quilt" including "the white, the Hispanic, the young, the old, the lesbian and the gay." He later went on to affirm that "the Rainbow coalition includes lesbians and gays."

The Democratic lesbian and gay caucus responded by endorsing a series of Jackson's campaign proposals, including a reduction in the military budget,

affirmative action and a "no-first-strike" nuclear weapons policy. There were 54 openly gay delegates and alternates and another 13 members of party committees on the floor. All wore red, white and blue ribbons so that they could be easily identified throughout the convention.

In contrast to the gay community's strength, only 350 people registered at Jerry Falwell's Family Forum III. It was designed, according to Falwell, "to expose" the Democrats as "lackeys of militant feminists, homosexuality, and hordes of other special interest groups." □

Thousands march on Democratic convention: "It's basic human rights we're talking about"



Greek found guilty of insult to authority

ATHENS — Paola, the publisher of the controversial gay-liberation tabloid *Kraximo*, was found guilty of "insulting authority" June 30 and sentenced to seven months imprisonment.

The judges dealt only sporadically with the actual charges, and according to observers in the court, spent most of the trial criticizing gay life styles, the contents of the magazine and homosexuality in general. In his speech to the court, prosecuting attorney Malacasis reminded the judges that "homosexuality is a threat to reproduction. If everyone was a homosexual neither you nor we would exist."

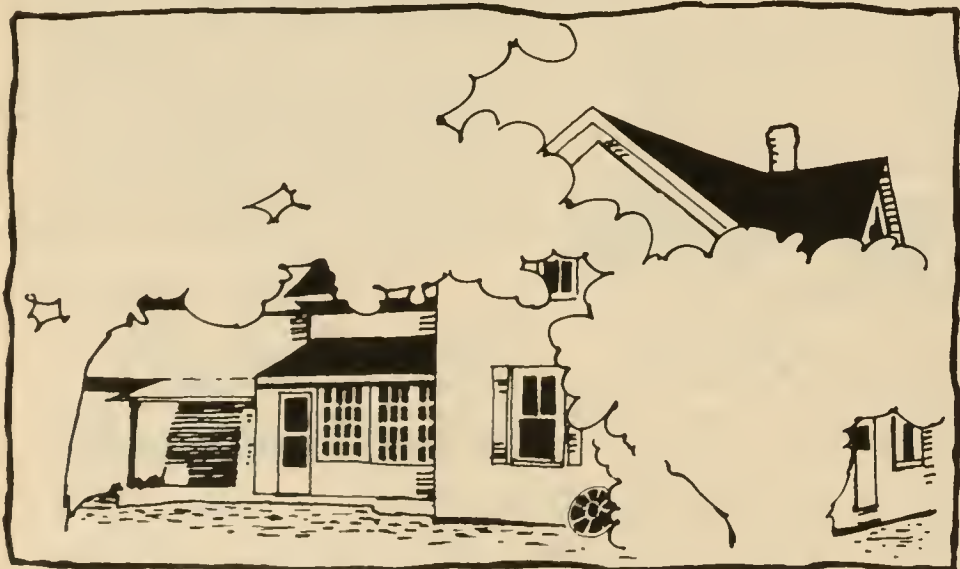
"It wasn't *Kraximo* that was on trial, it was homosexuality, and it wasn't Paola that was found guilty and convicted, but every homosexual," commented Yannis Vassilas, an observer of

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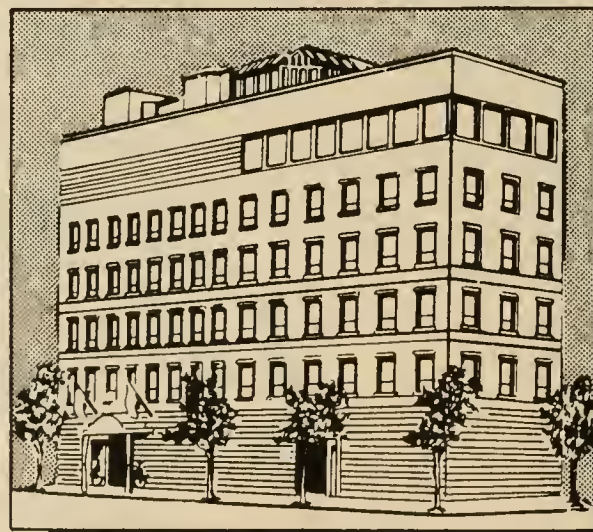
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the trial.

The charge of insulting authority is still on the books from the time of Greece's military dictatorship, and was laid against Paola after he criticized the prosecutor in a pornography trial against the paper in November 1983. *Kraximo* is appealing this latest conviction and previous conviction of indecency involving a drawing of two naked men. The tabloid's publishers are planning to release the next issue early in October despite continuing government harassment. □

US moves to tighten immigration loophole

SAN FRANCISCO — A loophole in the American immigration laws that allowed lesbians and gay men to legally enter the United States through eleven western states and territories, under the jurisdiction of the Ninth Circuit Court of Appeals, is about to close.

Following a request from the US Department of Justice, the Public Health Service (PHS) will begin issuing health certificates to self-declared gay people at points of entry in the Ninth District.

The PHS stopped issuing the certificates in 1979 when Julian Raymond, then Surgeon General, said that homosexuality was not a medical disorder. The Immigration and Naturalization Service, however, still considers lesbians and gay men unfit for entry into the US.

Last September, the Ninth Circuit Court ruled, in the case of an English journalist, that the foreign visitor could not be barred by Immigration unless the PHS issued a medical certificate stating that he was gay. The PHS wouldn't do it. So, this spring, the Justice Department ordered the PHS to resume certifying gay travellers, in the Ninth District only.

Immigration officers can't ask if an individual is gay. A person has to declare that he or she is gay or be identified by a third party. PHS physicians won't actually examine anyone who is sent to them for certification. They will simply ask the person if he or she is gay. If the answer is "no," it's back to immigration without a certificate.

The new ruling could have an adverse effect on the case of Richard Longstaff, a British-born Texas businessman who was refused American citizenship on the grounds that he did not admit he was gay when he immigrated in 1969. In June, Longstaff moved to San Francisco, which is part of the Ninth District, after the courts in his home state of Texas ruled that he could be deported.

Longstaff must visit his ailing mother in England and is afraid that if he leaves the United States he will not be allowed back in. □

Mourning and protest follow Maine murder

BANGOR — The murder of 23-year-old Charles O Howard by three teenaged men who claim he "made sexual comments" to one of them has shocked Maine's gay community.

As a result, there has been an organized demand for passage of a gay civil-rights bill that has been rejected four times by the state legislature.

Governor Joseph E Brennan issued a statement deploring the killing and promising support for the bill in the areas of housing and credit. Brennan hesitates to support the clause outlawing discrimination in employment, however,

fearing trouble with the schools.

On the night of July 7, Howard and friend Roy Ogden were walking home from a meeting of Interweave, a gay organization, when a car pulled over to the curb. One of the occupants, 15-year-old James Baines, claimed to recognize Howard as a man who had come on to him a few weeks before. Baines and two friends got out of his car. As Howard and Ogden tried to run away, Howard tripped. The three assailants kicked him as he lay on the sidewalk and then picked him up and threw him off a bridge into the Kenduskeag Stream, despite his screams that he couldn't swim. Ogden managed to escape and pull a fire alarm but Howard had drowned before the rescue team could get to him.

Howard was buried on July 12 and, the day after his funeral, "Fags jump here" was seen sprayed in white paint on a bus shelter on State Street, near where he died.

That night, 500 lesbians and gay men marched in Portland's first gay demonstration. In Bangor, 200 people attended a rally and a march through the city. Marchers stopped on the State Street bridge and threw flowers into the stream where Howard drowned.

Commenting on the murder and the reluctance of the Maine state legislature to pass the gay rights legislation, novelist John Preston said, "I wonder if the young men allegedly involved had heard members of the state legislature as they stood in the House and Senate and

described gay men and lesbians as less than human."

A survey by the National Gay Task Force reveals that over 90 percent of the more than 2,000 respondents had been victimized at least once because they are gay.

Most of the assaults reported were verbal, but more than 10 percent of the men and 5 percent of the women who answered the questionnaire reported assault with some type of weapon. The questionnaire was distributed in eight American cities during Gay Pride Week 1983.

More than 20 percent of the men responding said they had experienced some kind of violence at the hands of the police. And half the people who answered the survey said they had modified their normal behaviour in some way because of the fear of violence. □

Belgian bath raids tied to law reform bid

ANTWERP — The Federation of Belgian Gay Groups (FWH) has called for international support in the face of police raids against gay bathhouses in two different cities.

Police raided the Macho 2 in Brussels on Monday, March 12. Rudi Heanen, the sauna's manager, and Michel Vincineau, a member of the sauna's board, were imprisoned on charges of keeping a dis-

orderly house. Vincineau is a lawyer and professor who is well-known for his activism on behalf of the gay community.

It was only after two months of repeated protests from gay, civil-rights and educational groups that the two were released pending trial.

More raids took place March 26 against other Brussels saunas and Sauna Macho 1 in Antwerp. Photographs were taken of clients and the Antwerp sauna was closed.

Police claim the raids were provoked by reports of child prostitution and drugs in the saunas, but so far no evidence for such charges has been revealed. More than 300 clients of Macho 2 signed a petition declaring that they had never witnessed the presence of minors or drugs in the bathhouse.

Belgian gays link the raids, the first in the country in more than ten years, to a bill now before Parliament that seeks to equalize the age of consent for heterosexuals and homosexuals. The bill passed through the lower house of Parliament last year but is being delayed in the Senate by representatives of the Christian Peoples Party. The present publicity linking gay establishments to child prostitution is being used against the proposed reform.

Both the French- and Flemish-speaking wings of the Belgian gay movement are asking individuals and organizations to send letters of protest to Belgian embassies and to the Belgian Minister of Justice, c/o FWH, Dambruggestraat 204, 2008, Antwerp, Belgium. □

AIDS

Brazil: official concern and cruising on the Copacabana

Brazilian health authorities are becoming concerned about the rising incidence of AIDS among the country's gay population. As of February 1984, 52 cases had been reported to authorities in the three Brazilian states where notification is mandatory.

The three states reporting AIDS cases all lie in Brazil's industrial south. Sao Paulo had 33 cases as of mid-February, of whom 17 had died. Rio de Janeiro had 18 cases, including 10 deaths, and Rio Grande do Sul had one case, a 32-year old Porto Alegre gay man who died last December.

According to a study prepared by the Ministry of Health of the Sao Paulo state government, 71 percent of AIDS cases in Sao Paulo to date have been gay men while 25 percent have been drug users. The other four percent appear to fit neither category.

Brazil's gay population, while enjoying an extraordinary degree of visibility and freedom by third-world standards, is not organized, and few expressions of concern about AIDS have arisen from gay men themselves. Rio de Janeiro's plentiful bathhouses and bars appear to be as popular as ever, and although many gay men have heard of AIDS and are dimly aware of its effect in North America, the level of concern does not seem to be high, nor have sexual practices been much altered.

Dr Maria Leide, coordinator of the Department of Communicable Diseases of the Rio de Janeiro Ministry of Health, told *The Body Politic* that the number of AIDS cases in Brazil is probably under-reported. Outside the industrialized south, facilities for collecting data on AIDS are limited, she said, and doctors are unlikely to recognize the symptoms.

In a country where millions are be-

lieved to have died during a recently ended five-year drought, and where the economy is suffocating under the effects of a \$124 billion (Canadian) external debt, AIDS is a low priority. "Rio de Janeiro alone has 18,000 cases of Hansen's disease (leprosy)" to contend with, said Dr Leide.

Rio de Janeiro health authorities said they are planning an education programme to alert both physicians and gay people to the symptoms of AIDS and possible means of prevention. The director of Dr Leide's department said that no measures were being contemplated to close or restrict activity in Rio de Janeiro's gay social establishments.

Dr Leide believes the high number of reported AIDS cases in Sao Paulo stems from the relative organization of the gay community there and a lack of anti-gay discrimination, resulting in self-identified gay people with AIDS symptoms seeking help.

Concern about AIDS is evident in the streets of Rio de Janeiro as well. One recent scandal sheet reported a well-known entertainer's denial that he had "a doenca gay" ("the gay disease"). Recent newspaper and magazine editions have reported prominently on the syndrome's progress in North America and Europe and have faithfully covered recent French and US announcements that a newly isolated virus may be responsible for AIDS.

The interest that Brazil's two largest states are showing has not been replicated by the federal government, which also has a ministry of health. Federal health officials told *The Body Politic* that the syndrome was "new" enough that their government had not had time to become involved.

However, Sao Paulo health surveys show that the first documented AIDS

case in Brazil was that of a Sao Paulo man who contracted the syndrome in July 1982, after a visit to New York. "The first cases all involved people who had visited the United States," said Dr Leide, "but this is no longer true."

According to Pan-American Health Organization figures quoted in the March 15 edition of *O Globo*, a Rio de Janeiro daily newspaper, 189 cases of AIDS had been reported in Latin America outside Brazil as of September 1983: 157 in Haiti, 22 in Argentina, four in Mexico, two each in Uruguay and Jamaica and one each in Suriname and Trinidad and Tobago. These figures, too, are believed to under-represent the actual incidence of AIDS in each country.

The appearance of AIDS does not appear to have sparked any resentment against the flocks of European, Japanese and North American gay men who roam the streets of Cinelandia and the beaches of Copacabana and Ipanema in search of handsome young bronzed bodies available for a few thousand cruzeiros, a pittance to most foreigners but a sum that many Brazilians welcome as the price of staving off hunger for a couple of days. Sex is easy to arrange at the sidewalk cafe in front of the Galeria Alaska, where the tables are full of patrons eyeing passing young hustlers even on many weekday nights.

Despite AIDS's unwelcome presence there is plenty that attests to the vibrancy of Brazil's gay male population. (The openly lesbian presence, as in other Latin American countries, appears to be very weak.) Gay dances and balls during Carnival last February attracted thousands, and months later the walls of Rio still were festooned with posters advertising them. Even in Fortaleza, a medium-sized seaport 3,000 kilometres north of Rio de Janeiro in Brazil's equatorial

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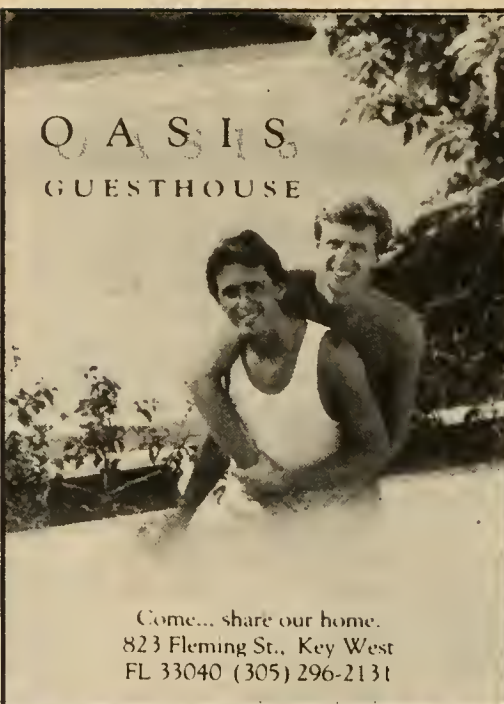
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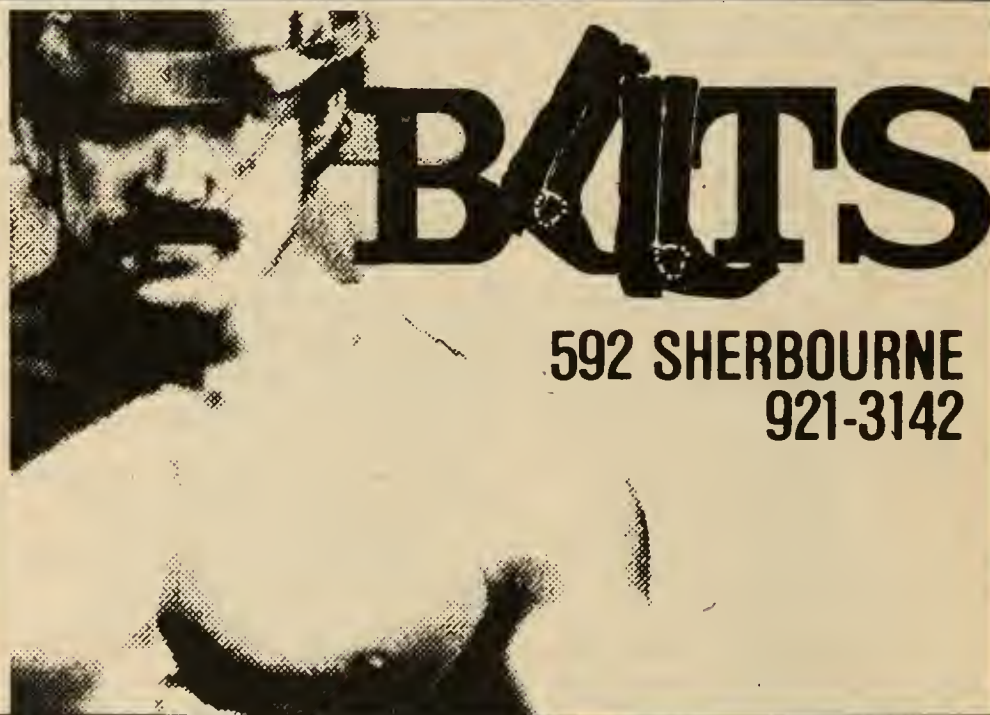
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north, mimeographed wall posters announced auditions in three neighbourhoods "pela selecao do abacaxi gay" — selection of contestants for the title of "gay pineapple" in a series of drag shows.

Government harassment appears to be minimal and Brazilian gays currently are lacking either the strength or the collective desire to organize politically. It seems likely that they will organize in the future if the influence of Argentina's recent political upheaval on Brazilian soci-

ety is any indication.

The recent reappearance of democracy in Argentina has revitalized demands for an end to the last vestiges of military rule in Brazil, and feminists and black activists are important parts of the pro-democracy coalition. Recent reports say that, under freely-elected reform president Raul Alfonsin, Argentina's gay society is reviving. It would not be surprising if Brazilian gays followed suit to become a political force for the first time.

Ted Stroll □

CENSORSHIP

Gay's the Word to contest seizure

LONDON — Her Majesty's Customs and Excise has made its next move in the battle with Gay's the Word, London's gay community bookstore.

Twenty-two titles have been officially "seized" and will be destroyed unless the directors of the shop can prove to a magistrate that the books are not obscene. No date has been set for the hearing.

Eight hundred books, plus the store's financial records, were confiscated April 10 during a series of raids code-named "Operation Tiger." The homes of the store's managers and of members of the board of directors were also searched and personal papers and videotapes were taken by customs officers. The individuals whose houses were searched were denied access to legal counsel until after the raids.

The books were officially seized on June 6, only two days after Barney Hayhoe, Minister of State at the Treasury, said in the House of Commons that no plans had been made formally to seize anything.

The directors of Gay's the Word intend to contest the seizure. Paul Hegarty, the assistant manager, told the English gay magazine *HIM* that any appeal would attempt to defend all the seized titles "because we don't sell anything that we consider indecent or obscene."

The 221 books held will be burned unless the directors can prove to three lay magistrates that the books are not indecent. A book is legally indecent when it is "in poor taste" or disagreeable to the average Briton. The defence must prove that the books are not indecent without calling any expert witnesses or appealing to the book's context or significance. Only the specific words used can be considered.

Customs are still holding between £9,000- and £11,000-worth of books that were impounded at the docks before the raids. Gay's the Word still must pay for the books even though they cannot be sold.

The case against Gay's the Word is not an isolated one. On June 4, Customs impounded 120 lesbian and feminist titles intended for the International Feminist Book Fair in London. The books were from Giovanni's Room in Philadelphia, supplier of the stock seized from Gay's the Word. Lavender Menace, Edinburgh's gay bookstore, recently received notice from Customs that the *The Advocate* is "considered not to be porn." Copies of the September 29, 1983 issue of that magazine had been seized earlier. And on July 14, David Allen, a worker at the Balham Food and Book Co-operative received notice that part of a shipment of books his shop had ordered from the US had been seized on the grounds that they were indecent or obscene. Some of the books seized from the Balham store are freely available in Britain in other

editions.

Customs, however, does not admit any connection between these events. In a letter mailed to those who sent letters of protest after the raid on Gay's the Word, Customs claimed they had intercepted a shipment of books on its way to a private address. Enquiries revealed that the books were eventually intended for sale at Gay's the Word. Claiming that they could have been accused of "neglecting their statutory duties" had they failed to pursue the investigation, "it was decided to remove the books and records for examination elsewhere in order to minimize the disturbance."

The letter goes on to say that "most of the books and records have been returned to the shop." In fact, Gay's the Word says, only half the books (by value) have actually been returned and Customs is still holding all the store's financial records and diaries, and letters belonging to individual directors.

The Customs letter states that many of the protestors seemed to believe the raids were an attack on the gay community in general and the book shop in particular. Customs says this is "entirely untrue" and it would "indeed be discrimination" if lower standards were applied to the enforcement of obscenity laws against material of interest to gay people.

Customs also denies that the employees of the shop were kept "incommunicado" during the course of the raids.

These assertions have been contradicted by the store's employees and by the revelation that the shop has been under surveillance for as long as three years.

So far, the Campaign to Defend Gay's the Word has raised £2,500, and spent £800 of that on publicity. The shop could face fines and legal costs approaching £10,000. The directors may face personal criminal charges as well.

Because some of the donations came from low-income and unemployed people, Gay's the Word doesn't want to use the fund to pay legal bills "to further enhance the fortunes of the legal profession." They plan to ask the National Council for Civil Liberties to help out, although the Council has not handled a gay case for some time.

The Hackney and Camden borough councils have passed motions condemning the raids, and several members of Parliament have given their support to the defence efforts.

Donations to the Campaign to Defend Gay's the Word can be sent to 38 Mount Pleasant, London, WC1X 0AP. □

World News credits

HIM, *Gay News*, Andrew Hodges (London); *Gay Community News* (Boston); *Bay Area Reporter* (San Francisco); *The Weekly News* (Miami); *New York Native* (New York City); *The Washington Blade* (Washington, DC); *The Advocate* (San Mateo); *The Montrose Voice* (Houston); *Gay News* (Philadelphia); *De Gay Krant* (Best); *IGA Bulletin* (Stockholm); Yannis Vassilas (Athens).

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Outline

THE BODY POLITIC'S GUIDE TO WHAT'S ON IN TORONTO IN SEPTEMBER

CINEMA

GLENDON MCKINNEY

□ **Edie Sedgwick Night.** She was Andy Warhol's queen and the ultimate child of the media, immortalized in Bob Dylan's "Just Like a Woman." The Funnel and CKLN present an evening of two Sedgwick films, the 1965 *Vinyl* (the first version of *A Clockwork Orange*), and the Canadian premiere of the 1971 *Ciao! Manhattan*. The evening will also feature a guest appearance by another Warhol star, Ondine. A benefit for The Funnel Experimental Film Centre. Danforth Music Hall, 147 Danforth Ave. Tickets \$7 from Pages Bookstore, Records on Wheels, Book City, Record Peddler, and The Funnel. Aug 23, 8 pm. 364-7003.

□ **The Adventures of Buckaroo Banzai.** For those who like their adventure stories touched with the bizarre. Buckaroo, a hero for our times, confronts creatures from the 8th dimension, Rastafarians from Planet 10, rock videos and Orson Welles. A film with a refreshingly original conceit, and a sense of itself that never condescends to its audience. Imperial 6, Cumberland.

□ **The Fourth Man.** Paul Verhoeven's fantasy about an acclaimed Dutch writer's entanglement in a strange *ménage à trois*. "The polish and wit of a Hitchcock film mixed with eroticism and humour... stylish and effective," wrote Vito Russo (*The Celluloid Closet*). Showcase Cinema.

□ **Indiana Jones and the Temple of Doom.** Featuring the appealing spectacle of Harrison Ford in his Body by Jake, being whipped into submission by sweaty nasties. Guaranteed to make the pages of *Drummer*. University, Cumberland.

□ **Festival of Festivals.** See p 27.

THEATRE

JON KAPLAN

□ **Torch Song Trilogy.** Harvey Fierstein's award-winning three-act marathon about the developing life and personality of Arnold Beckoff, one of the first gay characters to hold centre stage on Broadway. The play has its ups and downs as a piece of writing — it has more than a dose of Neil Simonisms, for instance, which you'll like or not, depending on your taste — but by the end it has become a warm and endearing work. Which, again, you'll like or not. Aug 27-Sept 15. The Royal Alex, 260 King St W. 593-4211.

□ **Gemini.** Albert Innaurato's hit Broadway comedy, in which a confused young man's coming out is one of many endearing plot twists, is being produced locally by A/C/T/S and Katalpa Productions. 390 Dupont St. Aug 17-19 and 24-26, 8 pm. Info: 924-9947.

□ **Privates on Parade.** The original version of Peter Nichols' play about an army song-and-dance troupe in Malaya, 1948. Headed by Captain Terri Dennis (in this production, Tom Kneebone), the group is more interested



The Fourth Man: "the first gay Catholic horror film"

in drag shows and other such shenanigans than they are in guerilla maneuvers. Our error last issue about the dates — the show previews Aug 27, and runs Aug 30 to Sept 29. Theatre Plus, 27 Front St E. 366-7723.

□ **The Mary Shelley Play.** A new theatre troupe, Scheme ov Things, presents a work about the genesis of *Frankenstein*, but along the way it also examines several gay relationships in the Shelley-Byron circle. Through Aug 26. The Theatre Centre, 296 Brunswick Ave. 927-8998.

□ **Stiletto of Sugar.** A revue of Dorothy Parker material — she of the quick quips, such as a performer's running "the gamut of emotions from A to B" — by eight performers, directed by Charles Northcote. Aug 22-Sept 2. Pauline McGibbon Cultural Centre, 86 Lombard St. 863-6411.

□ **Doug Nielson Dance Company.** New York-based choreographer Doug Nielson, who has taught and performed in Toronto over the past few years, returns with a new program of works. Sept 2-15. Harbourfront. 869-8412 or BASS.

□ **Trafford Tanzi.** The National Arts Centre production of Claire Luckham's look at the battle of sexual politics, here held in a wrestling ring. Tanzi, the central figure, battles against all of the socializing forces in her life in the forms of mother, father, friend and husband. In collaboration with Toronto Free Theatre. Hold-overs are likely through Sept

9. 26 Berkeley St. 368-2856.

□ **Shaw Festival.** September entries include an early Noel Coward work, *The Vortex*, about the dark side of the "bright young things" of the '20s. This year's "pocket-musical," directed by the talented Duncan McIntosh and Christopher Newton, is Kern and Harbach's *Roberta* — it's fast and fun, with lots of energy from the performers. Niagara-on-the-Lake, Ontario. 361-1544 (toll-free Toronto line).

□ **Stratford Festival.** As one of its final productions for the season, Stratford presents Tennessee Williams' classic *A Streetcar Named Desire*. The director is Stratford's artistic director, John Hirsch. Previews Sept 5, opens Sept 7. In rep at the Avon Theatre. Stratford, Ontario. 363-4471 (toll-free Toronto line).

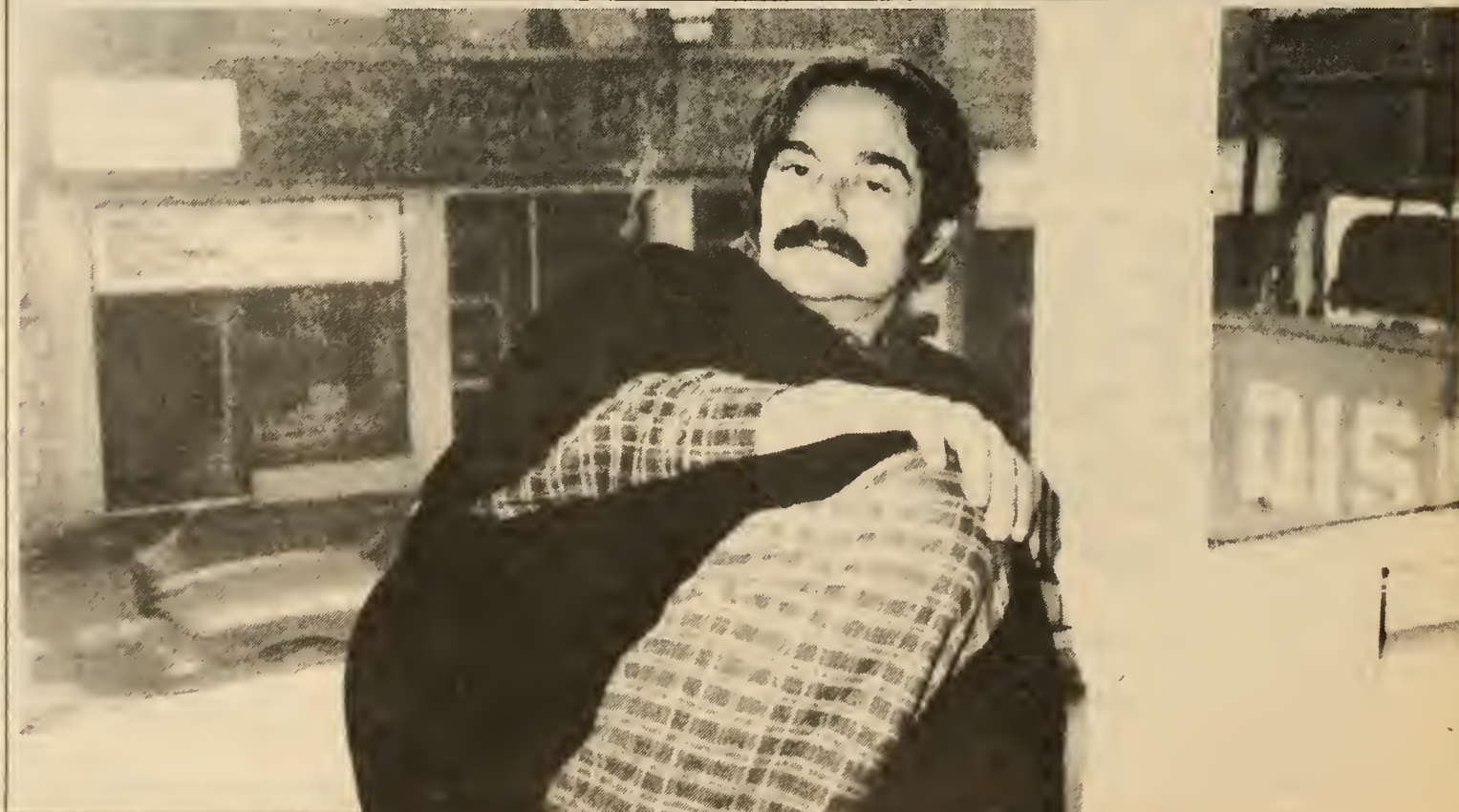
ART

IAN THOM

□ **Art Gallery of Ontario.** Fall offerings include *Images of Ontario* (now open); *Canadian Women Photographers* (Aug 25 to Oct 7), a major historical survey; and most importantly, *Toronto Painting* (opening Sept 7), a huge survey of current TO art which promises to be challenging. 317 Dundas St W. 977-0414. Adults \$3.50; free Thurs after 5.

□ **The New City of Sculpture.** A wide-ranging survey of current TO sculpture which

ONDINE AT EDIE SEDGWICK NIGHT • THE FUNNEL AUG 23





CHARLES ADLER IN TORCH SONG TRILOGY AT THE ROYAL ALEX

should be fun and good, and a contrast to the AGO show. Mercer Union (333 Adelaide St W) and other galleries. Aug 25-Sept 22.

□ **Georgian Canada: Conflict & Culture.** Well worth \$3.50 — by far the most interesting of the bicentennial shows, superbly displayed and well selected. Royal Ontario Museum, 978-4746.

□ **Gallery 940.** This gallery, which is working toward becoming a centre for cultural, educational, and political projects by women, is welcoming proposals for exhibitions and displays. Phone: 466-8840. 940 Queen St E.

TV/RADIO

JOHN ALLEC

□ **AIDS: Profile of an Epidemic.** A one-hour PBS documentary, hosted and narrated by Ed Asner. Telecast at 1 pm, Sept 4 by Buffalo's WNET, Channel 17 (20 on Roger's Cable).

□ **Body Builders World Championship Men's Competition.** Taped earlier this year at Toronto's Skyline Hotel. *Wide World of Sports*, CTV. Aug 25, 4 pm.

NIGHTLIFE

● Members of Lambda Business Council

RESTAURANTS

□ **Bemelman's.** Fashionably cruisy pop singles bar, pricey restaurant. 83 Bloor St W 960-0306.

□ **Café New Orleans.** Best people-peeking perch in town (it'll take your mind off the food). Patio always packed. 618 Yonge St. 922-2439.

● **Les Cavaliers.** Continental menu, daily specials. 418 Church St. 977-4702.

□ **Chaps Café.** Noon-9 pm, including \$1.99 soup/sandwich lunch special. \$5-\$6 range. 9 Isabella St, 921-3012.

□ **Church Street Café.** Popular brunch locale in the heart of

the ghetto. Daily to 12, Sun: 10 am-5 pm. 485 Church St. 925-1155.

● **Crispins/Buddy's.** Innovative cuisine, great wines. Brunch: \$6.95. 66 Gerrard St E. 977-1919.

● **18 East Hotel & Tavern.** Inexpensive home-cooked meals. Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.

□ **Fare Exchange.** Small neighbourhood café. 4 Irwin Ave. 923-5924.

□ **The Fat Squirrel.** At Cornelius. 579 Yonge St. 967-4666.

□ **Fenton's.** The one place to go if you've only one place to go (and can afford it). Less expensive room downstairs. 2 Gloucester St. 961-8485.

□ **Golden Griddle.** Pancakes, etc, inexpensive place for Sunday brunch. 45 Carlton St. 977-5044.

● **Jennie's.** Chic restaurant. Live music Fri-Sun nights; Sunday brunch. 360 Queen St E (at Parliament). 861-1461.

● **Lipstick.** Daytime meals, late night snacks, and loud music. 4:30 pm-3 am (4 am weekends). 580 Parliament St. 922-6655.

● **Pimblett's.** Gaudy, friendly British pub. Import draught, desserts. 249 Gerrard St E. 929-9525.

□ **Queen Mother Café.** New wave, artsy crowd, with imaginative eats. 206 Queen St W. 598-4719.

● **Raclette.** French cuisine and great by-the-glass wine list. 361 Queen St W. 593-0934.

□ **Rivoli.** Exotic snacks, inventive specials and a colourful crowd. 334 Queen St W. 596-1908.

□ **Le Sélect Bistro.** Bistro lunches and late night dining. 328 Queen St W. 596-6405.

□ **Sgana Landlog.** Patio restaurant. Seafood, "tour of France" specials. 40 Stadium Road (Bathurst & Lakeshore). 368-7794.

□ **Together.** Continental menu, specials. Sunday: allyoucaneat/\$6. 457 Church St. 923-3469.

BARS

● **The Albany Tavern.** 158 King St E. 861-1155. Dancing, patio.

● **The Barn.** 83 Granby St. 977-4702. Casual stand-up bar and disco. After-hours Fri and Sat till 4 am (\$2 cover).

□ **Boots (at the Selby).** 592 Sherbourne St. 921-1035. Dance floor, large courtyard.

● **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.

□ **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-3142.

Raunchy video, dance floor, large courtyard.

□ **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.

● **Les Cavaliers.** 418 Church St. 977-4702. Piano sing-along bar, very chatty.

□ **Chaps.** 9 Isabella St (at Yonge). 921-3012. Large upstairs disco, downstairs bar, sidewalk patio.

□ **Cornelius.** 579 Yonge St. 967-4666. Dance floor, dining area. Open 4 pm; \$1 a beer till 8 pm weeknights.

□ **The Hitch'n'Post.** 529 Yonge St. Bar/restaurant. Mon-Fri, 7:30 pm-10 pm; Fri/Sat, midnight to 3 am. Sun brunch: noon to 4 pm and dinner: 5 pm-10 pm. 925-9998.

□ **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Fri and Sat to 4 am. Sun T-dances. Cover charge weekends. Dining lounge.

□ **Oz.** 1 Isabella St. 961-0790. Large bar and disco, lotsa lesbians. Also after hours (\$3).

□ **Parkside Tavern.** 530 Yonge St. 922-3844. Men's beverage room, side entrance. Closed Sun.

□ **The Quest.** 665 Yonge St. 964-8641. Upstairs: Rusty's Cabaret, featuring female impersonators (no cover). Downstairs: piano bar, featuring Flo at the keyboards.

□ **St Charles Tavern.** 488 Yonge St. 925-5517. Large beverage rooms.

□ **The Surfboard Tavern.** Lesbian bar, in basement of Hotel California. 319 Jarvis St (side entrance).

Tom Kneebone in Privates on Parade, at Theatre Plus



□ **Together.** 457 Church St. 923-3469. Lesbian bar, dining room.

□ **The Tool Box.** Leather club bar with patio, meals. Club night Thurs. 18 Eastern Ave. 869-9294.

DISCOS

□ **Avalon.** 530 Yonge St (formerly Stages). Opening Sept 1st, Weds and Fri-Sun. \$6.

□ **Chaps.** See Bars, above.

□ **Club Manatee.** 11A St Joseph St. 922-1898. Male only, young crowd. Unlicensed. Fri-Sat: 10 pm-6 am; Sun: 10:30 pm-3:30 am. Live shows Sat (2 am), Sun (midnight).

□ **The Diamond.** 410 Sherbourne St. 927-9010. Young and trendy. Gay night Thursdays.

□ **Oz.** See Bars, above.

□ **Twilight Zone.** 185 Richmond St W. 977-3347. New wave. Fri-Sat, \$8; Sun: gay night. \$6.

□ **Voodoo Club.** 9 St Joseph St (above Katrina's). 960-9335. New wave. Weekends. \$7.

BATHS

● **The Barracks.** 56 Widmer St. 593-0499. Leather/denim. 6 pm-10 am; 24 hours on weekends.

● **The Club.** 231 Mutual St. 977-4629. 24 hours.

● **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours.

ACCOMMODATION

□ **Cabbagetown Lodging-House and Efficiencies.** 300 Wellesley St E (at Parliament). Call Bill or Allen, 961-9320.

□ **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, waterbeds, TV lounge, pool table and game room, laundry and kitchen facilities, free parking, sundeck, complimentary rolls and coffee. Sun-Thurs, \$25; Fri, Sat, holidays, \$30. Visa/Mastercard.

□ **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people: \$24, weekend rates.

□ **The Selby Hotel.** 592 Sherbourne St. 921-3142.

Victorian-style hotel; bars, courtyard, light lunches, maid service, parking, air-conditioning. 66 rooms. 1-2 people with private bath: \$35; without: \$27.

COMMUNITY

□ **Toronto Gay Community Council.** 105 Carlton St, 4th floor, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

SOCIAL & POLITICAL ACTION

□ **AIDS Committee of Toronto.** See Health, below.

□ **Bridges.** 118 Spruce St, M5A 2J5. Michael Riordon (923-8089). Group connecting lesbian, gay and third world liberation struggles.

□ **Chutzpah.** 730 Bathurst St, M5S 2R4 789-4662. Group for Jewish gay men and lesbians and friends.

□ **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.

□ **Committee to Defend John Demian.** 1508-914 Yonge St, M4W 3C8. 925-6729.

□ **Foolscap (Oral History Project).** Conducting interviews with gay people. John Grube, 961-8947.

□ **Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto.** 519 Church St Community Centre, M4Y 2C9.

□ **Gay Alliance at York.** c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.

□ **Gay Asians Toronto.** Box 752, Stn F, M4Y 2N6. Info: Alan at Glad Day Bookshop, 961-4161.

□ **Gay Association of Maritimers in Toronto.** 730 Bathurst St, M5S 2R4. Support group for Maritimers moving to Toronto.

□ **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.

□ **Gay Community Dance Committee (GCDC).** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.

□ **Gay Courtwatch.** Room 337, Old City Hall (Queen and Bay). 362-6928

□ **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 364-4164, weeknights.

□ **Gay Liberation Against the Right Everywhere (GLARE).** Box 793, Stn O, M4T 2N7.

□ **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.

□ **Gay Self-Defence Group.** Box 793, Stn O, M4T 2N7. 423-4803. Organizes courses in self-defence in and outside of Toronto.

□ **Gays and Lesbians at U of T.** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 360-6339.

□ **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 453-4426.

□ **GLAD (Gay/Lesbian Action for Disarmament).** Box 5794, Stn A, M5W 1P2. 921-1938.

□ **Glad Day Defence Fund.** 648A Yonge St, M4Y 2A6. 961-4161.

□ **International Gay Association (Toronto).** c/o Gay Community Council.

□ **Lesbian and Gay Academic Society.** c/o SAC, 12 Hart House Circle, U of T, M5S 1A1. 921-5317 (Conrad) or 924-6474 (Alexandra).

□ **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338.

□ **Lesbian and Gay Pride Day Committee.** Box 793, Stn O, M4T 2N7. Organizes end of June celebration.

□ **Lesbian and Gay Youth Toronto.** c/o 519 Church St Community Centre, M4Y 2C9.

□ **Lesbian Incest Survivors Support Group.** Info: 964 7477 (Rape Crisis Centre).

□ **Lesbian Mothers' Defense Fund.** Box 38, Stn E, M6H 4E1. 465-6822.

continued p 30

Out in the City

CALENDAR OF EVENTS IN TORONTO FROM WEDNESDAY AUGUST 22 TO SUNDAY SEPTEMBER 30

September

WED/AUG 22

- ☐ **Gay Community Council Meeting.** Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS.
- ☐ **Stiletto of Sugar.** A Dorothy Parker revue. See *Theatre*.

THURS/AUG 23

- ☐ **Zami.** New supportive/political/social group for black and West Indian lesbians and gay men, meeting every Thursday at the 519 Church St Community Centre. 8 pm. Info: c/o Box 7289, Stn A, M5W 1X9.
- ☐ **Edie Sedgwick Night.** See *Cinema*.

SAT/AUG 25

- ☐ **Canadian Women Photographers.** See *Art*.
- ☐ **The New City of Sculpture.** See *Art*.
- ☐ **Body Builders World Competition.** See *TV/Radio*.

SUN/AUG 26

- ☐ **Lesbians of Colour.** New political/social group, meeting every Sunday at 7:30 pm. For location, contact the group c/o Box 7289, Stn A, M5W 1X9.
- ☐ **Green Party Picnic.** Non-swim get-together hosted by the Green Party of Canada. 1 pm at Sunnyside Beach, just west of Palais Royale (cross the footbridge from Queen & Roncesvalles). Entertainment on hand; bring edibles. Rain or shine. 366-9037.

MON/AUG 27

- ☐ **Torch Song Trilogy.** Opening night. See *Theatre*.

THURS/AUG 30

- ☐ **Privates on Parade.** Opening night. See *Theatre*.

SAT/SEPT 1

- ☐ **Avalon Opening Night.** The new gay disco opens at 530 Yonge St (formerly Stages, above the Parkside Tavern). The owners promise more varied music and a stable of rotating DJs. Open Wednesdays and Friday through Sunday. \$6 cover.

TUES/SEPT 4

- ☐ **AIDS: Profile of an Epidemic.** See *TV/Radio*.

FRI/SEPT 7

- ☐ **"Reflections: A Birthday Celebration."** The Gay Community Appeal launches its 1984 campaign with a party to celebrate its fifth successful year. Tickets \$10 at Glad Day Books or The Women's Bookstore. St Lawrence Market, 8 pm. Info: 869-3036.
- ☐ **Taylor's.** The new gay bar/restaurant at 406 Bloor St E (at Sherbourne) is scheduled to open this weekend. Watch for details.

SAT/SEPT 8

- ☐ **Naval Maneuvers: A Sunset Tea Dance.** The Gay Community Dance Committee hits the waves for the first time, on the three-mast, 180-foot Empire Sandy. DJ Ted Bates will provide the music for the 250 merry-makers, from 4 to 8 pm. Tickets \$19 (going fast), available from Glad Day Bookshop, 961-4161.

SUN/SEPT 9

- ☐ **Chutzpah's Brunch.** The gay Jewish group invites all to meet them at the Boulevard Café, Harbord & Borden. Info: 489-4662.
- ☐ **Toronto Restaurant Race.** Teams of waiters and waitresses will race, trays in hand, for special prizes. York Quay Centre (Harbourfront), 1-3 pm. Preceded by parade "with outrageous entries," beginning on Cooper St at noon, ending at Harbourfront at 12:30 pm. Info: 923-7135.

THURS/SEPT 13

- ☐ **Gay Fathers of Toronto.** Discussion group. 8 pm. Info: 364-4164.

SUN/SEPT 16

- ☐ **Hanlan's Point Bike-a-Thon.** The third annual, organized by and for the Coalition for Gay Rights in Ontario. The course runs from the Hanlan ferry dock, across the Islands to the loop by the dock at Ward's Island (the entire circle is about 10km).

MORMON & GAY?

A new group is forming for gay people in, or formerly in, the Mormon church. For information, write Drawer E622, Box 7289, Stn A, Toronto, ON M5W 1X9.

Riders can cycle from 1 to 5 pm, as fast or as slowly as they like — refreshments and encouragement provided. Then a picnic on the gay beach till 7 pm. Bikers, sponsors and spectators most welcome! Info: 533-6824.

TUES/SEPT 18

- ☐ **Freedom to Read Week.** Alice Munro, June Callwood, W O Mitchell and others will read from the favourite banned works tonight, the highlight of Freedom to Read Week at Harbourfront. The week is organized by the Freedom of Expression Committee of the Book and Periodical Development Council, to inform the public about censorship and its erosion of intellectual freedom. Further info: 445-7872.

THURS/SEPT 20

- ☐ **Women's Archives Open House.** The Canadian Women's Movement Archives shows off their new office and their growing collection, from 4 to 7 pm. 455 Spadina Ave., Suite 215. Refreshments. Info: 597-8865.

FRI/SEPT 21

- ☐ **The Sisters Celebrate the Autumn Equinox.** All are invited to a special evening hosted by the Sisters of Perpetual Indulgence. As well as the "holy rituals" attendant upon this astronomical event, they will be serving tea and cookies, and encouraging revellers to raise their voices in song. Admission: *gratis*. 519 Church St Community Centre, East Room (on ground floor), 7-9 pm.

SAT/SEPT 22

- ☐ **Take Back the Night March.** Rally at 7 pm at Cawthra Park, 519 Church St Community Centre; march at 7:30 pm. Women only. Organized by the Toronto Rape Crisis Centre. Childcare available at the 519. Info:

964-7477. Followed by....

- ☐ **Street Beat Strut!** A dance for women, presented by the Toronto Rape Crisis Centre Refreshments. 9 pm-2 am at the Party Centre, 167 Church St. Tickets \$6 at door (more if you can't, less if you can't), or \$5 from Toronto Women's Bookstore, SCM, Glad Day Books, the Surfboard Tavern, and TRCC. Wheelchair-accessible to building, not to washrooms. Childcare available by calling 964-7477 by 5 pm Friday.
- ☐ **Chutzpah's Jewish New Year Party.** At Steve's Place, 9 pm. Info: 489-4662.

TUES/SEPT 25

- ☐ **A Salon des Arts.** The Lesbian and Gay Academic Society revives an old tradition with an entertaining evening of music, drama, poetry and comedy, featuring Ian Young, David Roche, Faith Nolan and others. Also art by JAC, Phyllis Waugh and Ruthann Tucker will be on view. Licensed. Wheelchair-accessible; interpreted for the hearing-impaired. The Quadrangle, Hart House, 7 Hart House Circle, U of T. Info: Alexandra (924-6474) or Linda (533-0674).

WED/SEPT 26

- ☐ **Gay Community Council Meeting.** See Aug 22.

FRI/SEPT 28

- ☐ **MCC Festival of Love.** Weekend of special events hosted by the Metropolitan Community Church of Toronto, with guest preacher Rev Dolores Berry, Pastor of MCC Portland. Tonight: service at 7:30 pm, with reception following. Info: 536-2848.
- ☐ **Gay Fathers Potluck Supper.** 7:30 pm. Info: 364-4164.

SAT/SEPT 29

- ☐ **MCC Festival of Love.** (See Sept 28.) Tonight: Buffet, cabaret and dance, from 6 pm. \$20/person. Dance only: \$6.50 at door, from 9:30 pm.

SUN/SEPT 30

- ☐ **MCC Festival of Love.** (See Sept 28.) Today: services at 11 am (with brunch following, \$3.75/person), and 7:30 pm. Singspiration 15 minutes before service.

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ANOTHER COUNTRY • AT THE FESTIVAL OF FESTIVALS

The Festival's Cannes goods

Once again, cinema buffs from across the continent will flood into Toronto September 6 to 15 for the annual orgy of new and provocative celluloid art, the Festival of Festivals. Harry Sutherland, director of *Truxx* and *Track Two*, and now director of the National Film Theatre of Canada, got a foretaste of what to watch for while he was in Cannes earlier this year, and reports:

What *Merry Christmas Mr Lawrence* did for the Festival last year, *Another Country*, a British film from first-time director Marek Kaniwka, will do for Toronto in 1984. Set in an English public school in the '30s, *Another Country* is based on the early lives of Guy Burgess and Donald MacLean, who later became British intelligence agents and defected to the Soviet Union in the '50s. The film, winner of this year's Best Artistic Contribution at Cannes, critically examines the conditions that led to the most famous case of treason in the 20th century. At the core of the story, however, is the way that homosexuality is used at the school as, on the one hand, a mechanism to preserve authority, and, on the other, as a convenient method to deal with troublemakers. Beautifully shot, well directed, finely acted and politically astute, *Another Country* is mainstream gay cinema at its best.

Other nuggets announced by Festival of Festival organizers Wayne Clarkson, David Overby and Helga Stephenson include: *Brother from Another Planet*, a stranger-than-fiction story about a black alien set adrift in Harlem, directed by John Sayles (*Lianna*, *Return of the Secaucus Seven*); *Bayan Ko*, a tragic love story set in Manila during the aftermath of the Aquino assassina-

tion, directed by Lino Broca; from Holland, Jos Stelling's *The Illusionist*, without a doubt the strangest film at Cannes this year; and Adriaan Ditvoorst's *White Madness*, starring Thom Hoffman — the boy in the red shorts in *The Fourth Man*.

In another vein, Lothar Lambert returns this year with three films, *Blonde Drama*, *Paso Doble* and *Fraülein Berlin*. For those of you who enjoyed *Casta Diva* last year, Eric de Kuyper is back with *Naughty Boys*, but don't let the title fool you. Young directors worth looking out for this year are Leos Carax from France, with *Boy Meets Girl*, and the US's Jim Jarmush with *Stranger than Paradise*, both prize-winners at Cannes. And Terrance Davies has finally put the finishing touches on the exploration of his gay lifestyle and will be presenting *The Terrance Davies Trilogy* at the Festival.

Festival-goers this year will also witness the first comprehensive overview of Canadian cinema ever mounted. The opening-night gala will be Dan Petrie's *The Bad Boy*, shot in his hometown of Glace Bay, Nova Scotia. More than two hundred Canadian titles will be presented.

If you plan to see a lot of films this year, take note: two new passes have been introduced. For those with unlimited time and money, the "I Want It All" pass for \$200-\$225 will get you into all screenings, as well as the opening- and closing-night parties. If you are free during the day, however, the Daytime Pass is a bargain at \$30 and gets you into all screenings that start before 6 pm.

For further details, consult the latest issue of *NOW* magazine, or call the Festival Hot Line, 826-8243.

SEND ALL INFO TO: OUT IN THE CITY / TBP / BOX 7289 STN A TORONTO M5W 1X9 • DEADLINE FOR THE OCT ISSUE: WEDNESDAY SEP 5 1984

MONDAYS

- **The Women's Group.** Support group for lesbians, 8 pm. 519 Church St Community Centre. Info: Raechel, 936-0527.
- **Defensercise.** Two hours of exercise, self-defence and fun, hosted by Toronto Gay Patrol. Free. Wear running shoes, loose clothing and don't eat 45 minutes before session. 519 Church St, 7:30 pm.
- **Overeaters Anonymous.** For gay men and lesbians. 519 Church St Community Centre, 7:30 pm.

TUESDAYS

- **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm. 593-6217.

WEDNESDAYS

- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St. Wheelchair-accessible. 7:30 pm.
- **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

THURSDAYS

- **Zami.** New group for black and West Indian lesbians and gay men. 519 Church St Community Centre, 8 pm.
- **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.

WEEKENDS

SUNDAYS

- **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 5 pm. Wheelchair-accessible. 960-3997.
- **Metropolitan Community Church.** Worship at 11 am and 7:30 pm; singspiration 15 minutes before each service. Sunday school provided for 11 am service. Wheelchair-accessible; services on first Sun of each month signed for the deaf. 730 Bathurst.
- **Christos Metropolitan Community Church.** Worship service at 7 pm, St Luke's United Church (Sherbourne & Carlton, in chapel off Carlton) with fellowship hour. 489-4293 (days) or 248-1733 (evenings).
- **Lesbians of Colour.** 7:30 pm. Info: c/o Box 7289, Stn A, M5W 1X9.
- **Alcoholics Anonymous.** Gay and lesbian group, open to all. 3 pm. 730 Bathurst St (MCC).

PHONELINES

- **Alcoholics Anonymous** 964-3962
Lesbian and gay groups.
- **Gaycare Toronto** 243-5494
Seven days a week, 7-11 pm.
- **Lesbian Phoneline** 960-3249
Tues 7:30-10:30 pm.
- **Gay Community Calendar** 923-GAYS
- **Gay Courtwatch** 362-6928
- **Gay Fathers of Toronto** 364-4164
Mon-Fri, 7-10 pm.
- **North American Transvestite-Transsexual Contact Service (Seattle)** (206) 624-8266
- **Spouses of Gays** 967-0597
Wed and Thurs 6:30-8:30 pm.
- **Toronto Area Gays (TAG)** 964-6600
Mon-Fri 7-10 pm.
Counselling, info.
- **Bisexuals International** . (215) 425-3894
(Philadelphia).
- **CIRPA** 960-6318
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KENNETH RIEGEL AS ASCHENBACH IN THE COC'S DEATH IN VENICE

Britten's hypnotic eroticism

Death in Venice. Canadian Opera Company, June 24-30.

"Watch out for the lynch mobs!" a colleague from *The Body Politic* called after me as I got off the streetcar, following the premiere of *Death in Venice*. I had apparently misled readers of our June issue by recommending they rush out to get tickets. When I got home, my roommate asked, "Aren't those people radical in anything but politics?"

Happily, though, most ticket-buyers seemed to have relished the opportunity to see Britten's last opera, and many were enthralled. Britten's musical language is very much his own, and complaints of a lack of discernable "tunes" don't hold up with careful listening. In fact Britten has often been pooh-poohed by music authorities for being old-fashioned — perhaps because he was less interested in titillating bored ears than in communicating with his audiences?

For those of us who have come to cherish this strange and very personal work only through the recording, this production (commissioned for the Toronto International Festival) confirmed that this music drama, when staged, can have a cumulative effect as devastating as even Britten's *Peter Grimes*. I've seen fifty or so opera productions in Canada, New York, and all over Europe, but have seldom witnessed an evening in which so many elements — musical, dramatic and scenic — were so imaginatively and intelligently assembled, and so inspiringly presented. Even director Lotfi Mansouri seemed to have been motivated (or persuaded) not to dip into his usual bag of visual tricks, and choreographer Graeme Murphy made the tumbling of his group of beach boys hypnotically erotic when it could so easily have been embarrassing. Conductor Richard Woitach gave ample evidence that he is ready to graduate from the Met's *Hansel and Gretel*, and Kenneth Riegel, as Aschenbach, Jeffrey Edwards, as the mute Tadzio, and Allan Monk as the baritone could make respectable careers from these roles alone. One example should suffice to represent the talent and expertise involved in this production: The tenor role of the Hotel Porter is small, but adds a crucial touch of dynamism and levity to the show. Understudy Peter Blanchet took over

from Martin Chambers at the other performance I attended, but both had been meticulously prepared, and their singing and acting were almost indistinguishable — but distinguished. They also looked equally bitesome in their kelly-green uniforms.

One is left with the hope that the Canadian Opera Company can after all survive its "parish of rich women." (Did you know, by the way, that almost all the women involved in the COC list themselves in the programme using the first names of their — mostly corporate executive — husbands? Just wondering.) This superb production, scheduled to be revived as part of a regular season in the next few years, also gives one confidence that the COC will be able to scale the heights of Wagner's precipitous *Meistersinger* next season, and once more do Toronto proud. **John Allec** □

Transcending barriers of sexuality

In each of the numerous dance events that were hosted by the Toronto International Festival in June, I was delightfully surprised to see ever-so-cool Toronto audiences driven to prolonged ovations. This enthusiasm had to do, I think, less with the high standard of the performances than with encountering new and foreign attractions. For me, however, what was especially interesting in the programs was the preponderance of choreography concerned with male dancing.

Both the Kathakali dancers of India and the Japanese troupe Sankai Juku maintain their countries' traditions of excluding women from both the creative process and the performance itself. But while the 400-year-old Indian company uses specially trained men in the female parts, Sankai Juku tries to transcend barriers of sexuality. They renounce traditional costumes in favour of white body make-up. Hanging upside down, they were lowered from the tops of various downtown buildings, succeeding in shifting the attention from their supposedly innovative ideas to the spectacular feat. I was impressed by their magnificently slow movements in space, but regarded the whole show as merely a

pleasantly designed erotic experience.

Both the National Ballet of Canada and the Dance Theatre of Harlem presented works based on literary sources. John Cranko's *Onegin*, which follows the outline of Pushkin's poem, includes some of the best and most sensitive men's solos ever created with the classical ballet vocabulary. The relationship between the two male characters was only hinted at, however, and not developed in dance terms (which obviously would have been physical). In this respect, the Harlem company's *Streetcar Named Desire* is more loyal to its source, clearly illustrating the homosexual episode omitted from the famous film. Onstage, one saw the heroine's husband being kissed and then killed by his male lover.

The last thing one could reproach the Dance Theatre of Harlem with is a lack of physicality. Their *Troy Games* is all about it. The company's handsome men proudly expose their glistening muscles and astonishing athletic abilities in a men-only competition. To catchy Brazilian rhythms, they pay tribute to the god of virility. It's a hilarious take-off on masculinity, although an uneasy suspicion crept through me half-way through — perhaps the parody was not as cynical as one thought.

Unlike the spirited Harlem dancers, the characters in John Neumeier's Hamburg Ballet are not at ease with macho fraternity, and instead continuously search for

meaningful relationships. In their quest, the heroes of *Mahler's Third Symphony* and *Saint Matthew Passion* dance through various sexual situations. They shift from the brotherhood of adolescence to the fleeting consolation of motherly, unattainable women (here dancing *en pointes* remains a symbol for women's aloofness). Still unsatisfied, they renounce sex altogether. In the Mahler work, as in many others of Neumeier's ballets, the decision is to become a self-sufficient androgyne. In the more recent *Passion*, peace is achieved (as one might well expect) through sainthood. It seems to me that this ballet is a very conspicuous contribution to the "New Chastity" cause.

Pina Bausch does not satisfy herself with the glorification of a dancer's body. Her Tanztheater Wuppertal dancers are of all physical types, ages and nationalities. Her avoidance of styles and images audiences take for granted allows her to deal without complacency with that question always at stake in human connections: the evaluation of each other as sexual merchandise. In 1980, she stages a row of bare-bottomed men sheepishly waiting for a woman in a night-dress to examine their natural endowments; another line of young women parades in front of a man. As these people aren't Apollos and Venuses, the realism of the situation makes the joke cruel, a cruelty carefully avoided in *Troy Games*, where the masculine ideal is not in the least disturbed.

Pina Bausch radically puts the question of physicality into dance terms. Her choreography uses our behaviour when confronted with sexuality as her raw material, with cruising becoming a metaphor for our lives.

Ron Ben-Israel and Brigitte Chapuis □

ViSiDiTi??

Work is underway to develop ViSiDiTi, Canada's first professional lesbian and gay theatre company, with the goal of exploring lesbian and gay cultures from a feminist perspective. The group, whose name means "Validity of Visibility," is concentrating on building an administrative and financial base, and welcomes volunteers and donations.

Four projects are being undertaken: the sponsoring of England's exciting 1982 Theatre Company and their production of "Pornography," to be presented at the Theatre Centre in February; a major new work on the abuse of lesbians by the medical and psychiatric professions; a short piece on bonds between lesbians and gay men; and an improvisation programme with invited guests and audience participation.

For more information, call Jane Smith or Stephen Mackay, at 535-2324. □

Slow grace: Sankai Juku at International Festival



SOCIAL/POLITICAL ACTION

continued from page 25

- **Lesbian Speakers Bureau.** Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.
- **Lesbians Against the Right.** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.
- **Lesbians of Colour.** Political/social group. Info: c/o Box 7289, Stn A, M5W 1X9.
- **Metamorphosis.** Box 5963, Stn A, M5W 1P4. Transsexual counselling and services.
- **New Democratic Party Gay and Lesbian Caucus.** Box 792, Stn F, M4Y 2N7 964-1049.
- **New Dimensions.** Social group for women, meets approximately every third week. Info: Gayle, 683-8691.
- **Osgoode Gay/Lesbian Caucus,** York University, 4700 Keele St, Downsview M3J 2R5 532-2443 (Peter) or 463-4721 (Shelley).
- **Parents and Friends of Lesbians and Gays Toronto.** 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.
- **Parents of Gays Mississauga.** c/o Anne Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5. 820-5130.
- **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 362-2877. Also runs Courtwatch (362-6928).
- **Toronto Rainbow Alliance of the Deaf.** Box 671, Stn F, M4Y 2N6.
- **Zami.** New support/political/social group for black and West Indian lesbians and gay men, meeting every Thurs, 8 pm, at 519 Church St. Info: c/o Box 7289, Stn A, M5W 1X9.

HEALTH & SOCIAL SERVICES

- **AIDS Committee of Toronto.** Box 55, Stn F, M4Y 2L4. 926-1626 (Mon-Fri, 9 am-5 pm) Educates public about the syndrome,

especially AIDS-affected communities, and provides support services to people with AIDS.

- **Alcoholics Anonymous.** Lesbian/gay fellowships. 964-3962.
- **Gaycare Toronto.** c/o Christos MCC, Box 1193, Stn F, M4Y 2T8. 243-5494, 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Group sessions.
- **Gay Counselling Centre of Toronto.** 105 Carlton St, 4th floor, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.
- **Gay Fathers of Toronto.** Phoneline: 364-4164, 7-10 pm, Mon-Fri.
- **Gay Men's Discussion Groups.** Sponsored by U of T Sex Ed Centre. 978-3977.
- **Hassle-Free Clinic — Men.** 556 Church St, 2nd floor, M4Y 2E3. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.
- **Lesbian Phoneline.** Box 70, Stn F, M4Y 2L4 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.
- **Sex Ed Centre.** c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm.
- **Toronto Area Gays.** Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Fri: 7 pm-10 pm.
- **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1X9. Gay youth, streetwork, parkwatch, public education, agency consultations.

PROFESSIONAL

- **Association of Gay Social Workers.** c/o 906-55 Isabella St, M4Y 1M8. Social work students also welcome.
- **Gays in Health Care.** Box 7086, Stn A, M5W 1X7. 920-1882. Gay men and lesbians working and training in health-care delivery and research.
- **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6. Non-profit guild with over 70 members; publishes directory twice a year.

SPORTS

- **Cabbagetown Group Softball League.** Box 1113, Stn F, M4Y 2T8.
- **Judy Garland Memorial Bowling League.** Info: bulletin boards in bars, or write c/o TSA (below). Sept-May season (Mon and Thurs evenings); also summer league.
- **Not-so Amazon Softball League.** All-lesbian recreation league. Info: 967-7440 or 466-9341.
- **Out and Out Club.** Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people.
- **Pool Bar League.** Info at most bars, or write c/o TSA.
- **Riverdale Curling League.** Write c/o TSA.
- **Riverdale Volleyball League.** Sept-April season. Info at Buddy's and Albany Tavern, or write c/o TSA.
- **Rotators Curling League.** Write c/o TSA.
- **Salukis.** All-lesbian softball team. Box 6597, Stn A, M5W 1X4. 964-7477.
- **Toronto Historical Bowling Society.** Sept-May season; Tues, Wed, Fri and Sat evenings, and Sun afternoon. Also summer league. Info: 423-5955, or write 100-2 Bloor St W, M4W 3E2.
- **Toronto Sports Alliance (TSA).** Box 1113, Stn F, M4Y 2T8.
- **Womyn Out Doors (WOODS).** Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Box 462, Stn P, M5S 2S9.

RELIGIOUS

- **Christos Metropolitan Community Church,** Box 1193, Stn F, M4Y 2T8. 968-7423. Christian church with special outreach to gay community, working in association with Gaycare Toronto.
- **Chutzpah.** See Social/political action listings.
- **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.
- **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling through this number.

- **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. 925-0926 (David). Support and fellowship for gay and lesbian Lutherans and their friends. Meets 1st and 3rd Wed of month.
- **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4. 536-2848. Christian church with special ministry to gay community.
- **The Sacred Triangle.** 72 Ivy Ave, M4L 2H7. 463-9688. Lesbian and gay occultists and spiritualists.
- **Seventh-Day Adventists Kinship International.** For past and present gay and lesbian Adventists. c/o Jeremy Young, Box 408, Stn C, M6J 3P5.
- **Spirit.** 730 Bathurst St, M5S 2R4. 482-1817. Support group for gay and lesbian Salvationists and friends.
- **Toronto Organization of United Church Homosexuals.** Box 626, Stn O, M4T 1L0.

NUN OF THE ABOVE

- **The Sisters of Perpetual Indulgence.** Drawer OPI, c/o Box 7289, Stn A, M5W 1X9.

PUBLICATIONS & INFORMATION

- **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- **Bisexuals International (Philadelphia).** (215) 425-3894.
- **The Body Politic.** Box 7289, Stn A, M5W 1X9. 364-6320. National lesbian and gay monthly.
- **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 364-2759.
- **Canadian Women's Movement Archives.** Box 928, Stn O, M4T 2P1. 597-8865.
- **Gay Community Calendar.** Call 923-GAYS (923-4297). Box 8, Adelaide St Stn, M5C 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.
- **Gayline West.** 453-GGCO. Community info for Mississauga and parts west of Metro.
- **Glad Day Bookshop.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6.
- **Grapevine.** Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defense Fund newsletter. 2-3 issues/year.
- **Lesbian/Lesbienne.** National newsletter. 367-0589 (Kerry).
- **Metamorphosis.** Box 5963, Stn A, M5W 1P4. Newsletter for transsexuals.
- **North American Transvestite-Transsexual Contact Service (Seattle).** "250 Canadian members." (206) 624-8266 (24 hrs).
- **Rites.** Magazine for lesbian and gay liberation. Box 65, Stn F, M4Y 2L4.
- **Sound Women.** c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.
- **Toronto Women's Bookstore.** 73 Harbord St, M5S 1G4. 922-8744.
- **The Web.** 821-1416. Free monthly newsletter of women's events. Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC.

WOMEN'S RESOURCES

The following is a select list of women's services in Toronto of particular interest to lesbians.

- **Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
- **Constance Hamilton Housing Co-op.** For women only. 523 Melita Cres, M6G 3X9. 532-8860.
- **Fireweed.** Box 279, Stn B, M5T 2W2. 977-8681. Feminist quarterly of politics and the arts.
- **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead.
- **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4 789-4541. Independent socialist feminist organization.
- **Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3. 365-1888. Multi-service agency. Lesbian-positive.
- **Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.
- **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
- **Sistering.** Drop-in centre for transient women. Counselling and referrals for housing, doctors, social agencies, etc. Free coffee and lunch in a non-threatening, supportive atmosphere. Mon-Fri, 8 am-4 pm. Scadding Court Community Centre, 707 Dundas W (at Bathurst). 366-0001.
- **Stop 86.** 86 Madison Ave, M5R 2S4. 922-3271. Crisis housing and social service centre for women under 25.
- **Times Change Women's Employment Centre.** 22 Davisville Ave, M4S 1E8. 487-2807. 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops.
- **Toronto Addicted Women's Self-Help Network.** Suite 202, Box 2213, Stn P, M5S 2T2. Phoneline: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.
- **Toronto Area Caucus of Women and the Law.** Box 231, Stn B, M5T 2T2.
- **Toronto Differently Abled Women's Accessibility Committee.** 929-9327 (weekday mornings).
- **Toronto Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.
- **Toronto Women's Housing Co-op.** Coming soon. Info: 921-4755.
- **U of T Women's Newsmagazine.** For feminists on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.
- **Women in Trades.** c/o Times Change, 22 Davisville St, M4S 1E8. 534-1161.
- **Women's Counselling, Referral and Education Centre.** 348 College St, M5T 1S4. 924-0766. Therapy, counselling, info.
- **Women's Independent Thoughtz (WITZ).** Group for exchange of ideas and creative endeavours. 768-9496 or 536-3162.
- **Women's Media Alliance.** c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840.
- **Women's Resource Centre, OISE.** 252 Bloor St W, M5S 1V6. 923-6641, Ext 244. Books, periodicals, audio & video tapes.
- **Womensports.** Women's sports store. 561 Mt Pleasant Rd (s of Eglinton). 481-2531.
- **Womynly Way Productions.** 427 Bloor St W, M5S 1X7. 925-6568. Company bringing concerts, dance and theatrical performances to the city.



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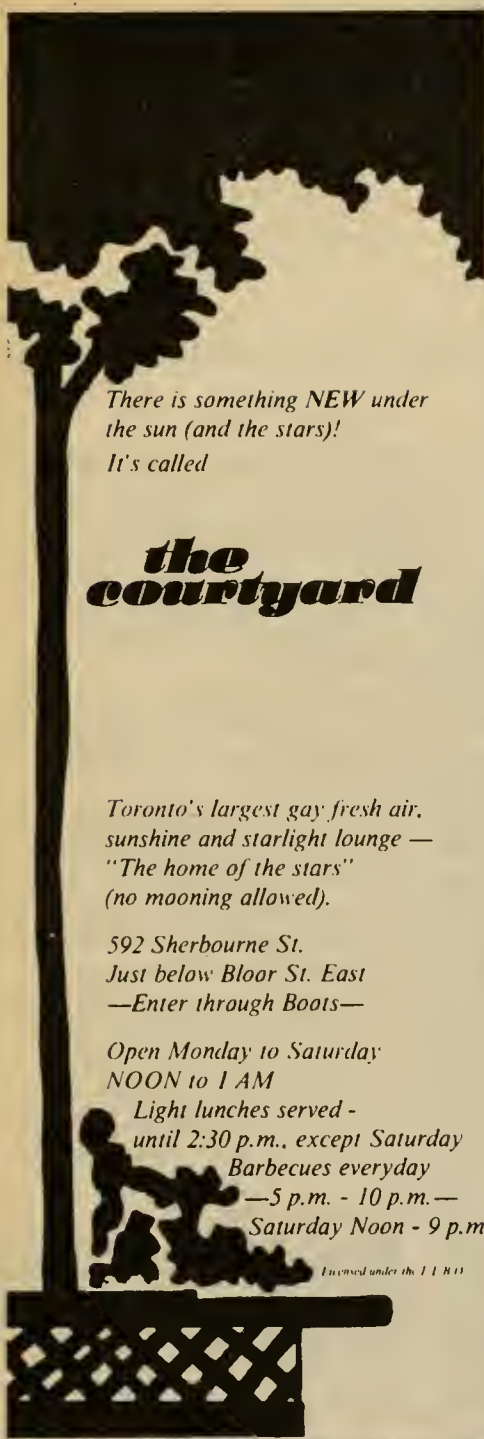
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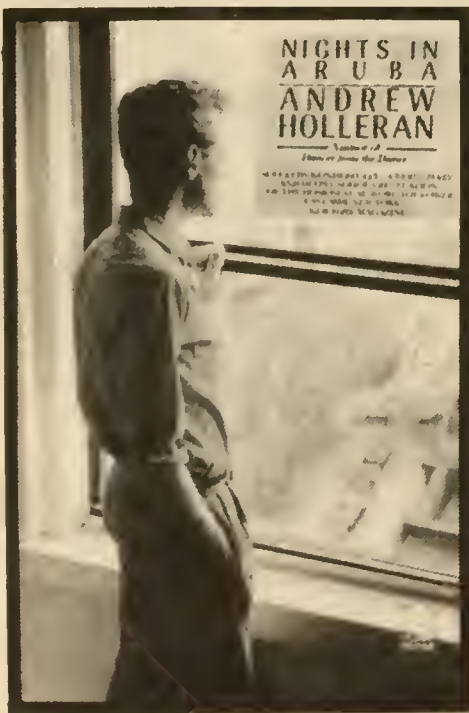
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SO'S YOUR GRANDMOTHER JANE RULE

Border crossings

At US Customs in the Vancouver airport, Helen Sonthoff and I stood waiting to have our holiday luggage checked through for our annual trip to the desert. The customs officer was in a bad mood, a signal for me to be wary and polite, the more so because Helen is inclined instead to respond to rudeness with something like, "Young man, you are a *civil* (pause) *servant*," while an imaginary cell door closes in my mind.

Having discovered undeclared cheese in the luggage of the unfortunate fellow ahead of us, the officer's lust for discovery was whetted, and he went through Helen's clothes as if he were washing them by hand. Finding nothing, he took my declaration, stared at it and then tore it up.

"You don't need that. You live at the same address."

So we moved on to immigration with only one declaration. Asked where mine was, I explained what had happened.

"Are you two related then?" the immigration officer asked.

"No," Helen replied cheerfully. "Just very good friends."

I felt like a child in the middle of a game: "Take two giant steps forward and then freeze."

But nothing happened. Helen doesn't read, as I do, the reports of harassment at borders, particularly the American border. She was surprised at my interpretation of events. But she did agree with me that we should avoid being victims of a set up, stay in control, as much as we could, of any scene to be made. If we decide we want to make an issue of being allowed into the States, we'll do it when we've arranged for photographers and reporters to be present.

Last May, when I went to New York by myself to collect an award from the Fund for Human Dignity, I went through American immigration in Calgary, of all places. Another surly fellow shot aggressive questions at me. Where? How long? "Business or pleasure?"

"Business," I said.

"What *kind* of business?"

"I'm a writer," I said, "I'm having lunch with my agent and dinner with the Governor of New York."

"What's his name?" he challenged.

I told him, and, as I did, I thought this probably should have been the time, because refusing me entry into the country for an event at which the Governor was to be guest speaker would be news. But I had no photographer, no reporter, and it was costing the Fund a thousand dollars to get me there. I got back on the plane and only made political use of my experience by tattling on that immigration officer to the Governor and assembled audience.

I came back into Canada by way of Toronto, where a very regulation-loving young woman asked what I had.

"A plaque," I said. I couldn't bring myself to admit that I also had a soap dish in the form of an old-fashioned bathtub from the Plaza Hotel, a legal souvenir.

"How much is it worth?"

"I have no idea."

"Take it to the appraiser's desk over there."

For the first time, I was glad I had a four-hour layover. Again I had to admit that I really did have no idea of the plaque's value.

When we came back into Canada, we went through separately at two different booths.

"Identification please," the Canadian immigration officer said as he looked down at my declaration.

While I searched in my handbag for my passport, I heard him say, "Hey, well, welcome home."

I looked up into his handsome young face and did not recognize him as an ex-student or anyone I'd met at a party.

"I just saw the rushes of your interview down at Gayblevision. They're great! I really wanted to come along on that one, but we were told only the absolute minimum of men could go on that crew."

"I didn't make that stipulation," I said.

"I know. It's just that we're learning to be tactful."

I couldn't quite believe I was having this kind of conversation, even at Canadian immigration.

"Where's Helen?" he asked.

I nodded to the next booth.

"Hi, Helen," he called over. "Hope you had a good trip."

"Who was that?" she asked.

"A gay brother."

"Beautiful Canada!" Helen said.

"Isn't it wonderful to be home?"

"Let me see it," the young man said.

"No idea at all?"

"None," I said. "I'm sure I couldn't sell it."

He paused to read what was written on it: "The Fund for Human Dignity Award of Merit is presented to Jane Rule for her contribution to the education of the American Public about the lives of Lesbians and Gay Men, May 16, 1983."

"An ambition rather than an accomplishment, I'm afraid," I said.

"Anyway, that's a pretty nice thing to have. Must make you feel proud."

"Thank you."

"Let's call it \$50." But he didn't fill out any form, just handed it back to me and smiled.

He didn't see the bathtub, whose value I couldn't have reported either. In a \$125 room, how much is a courtesy soap dish worth?

I will probably always hope to be treated civilly at the border rather than plan a confrontation. Though I have been so generously honoured in the States, it is obvious that lessons, at our borders anyway, are being better learned in Canada. □

Shot
by an
electron
gun

This is how it works

At the back of a vacuum tube are three electron guns. These guns shoot high-energy particles toward phosphor dots lining the inside front of the tube. Each dot, when hit by a particular beam at a particular intensity, will glow. The dots are red, blue and green. According to the theory of additive colour, red, blue and green shining at various intensities combine to create all the colours of the visible spectrum. The dots also, by the differences in their intensity and colour, form patterns. The brain interprets and "understands" these patterns by checking them for similarities with known visual equivalents.

All this happens very fast. The guns make several sweeps across the face of the tube every second, with successive sweeps changing the picture and creating the illusion of motion.

What is interpreted on the face of the tube by the brain is not reality, but an abstract representation and reinterpretation of it.



I sat in front of my tube one evening in the summer of 1984 from 1:29 in the morning until 6:00 am. I was watching a show called "City Limits," broadcast by CITY-TV in Toronto. This show is devoted to music videos, with some commercial interruptions.

History in Motion

I was standing in a bar. The music from the dance floor was Eartha Kitt. "I don't want to be alone, where is my man?" I was watching a video of Duran Duran. There was no sound accompanying the video. I was, it seemed, watching an Eartha Kitt video done by Duran Duran. I drank some beer.

Someone came up beside me. I looked.

"Hi," he said. He was a little less than average height, dark hair with bleached ends, a greyish T-shirt, kind of loose, and white pants held up by suspenders. His sneakers used to be white, his socks were day-glo green. He smiled. Okay, I thought, I'll bite.

"Hi," I said.

"You like Duran Duran?" he asked. He jerked his head towards the TV set.

I shrugged. "No, not really," I said. "No talent."

"Oh. Listen, do you like videos?"

"Kind of. I try to."

"Well, I've got a bunch of tapes at my place, you want to come over and look at some of them?"

"Okay, sure." I finished my beer and we walked out.

"I've got a car," he said. "Here it comes."

It was large and it was black and it was long. The streetlights glinted off it as it came gliding silently down the shining, wet pavement. Two black motorcycles flanked it, the riders wearing helmets hiding their faces. Steaming sewer grates fogged the air. It stopped beside us.

We got in the back. The windows, which had been dark mirrors from the outside, were also dark inside, making it seemingly impossible to see out. The driver turned around. On her face was a golden mask, two eye slits were the only marks on it. "Let's go," said my friend. The driver nodded and turned to face the front again. I could hear nothing, but could feel the pull as the car started to move.

"Where are we going?" I asked.

"1929."

"1929 where?"

"It's not a where, it's a when."

The car made a sudden lurch. Outside the passenger windows numbers, as if written on invisible pieces of paper and whirled by the wind, slipped past. 1984, 1983, 1982. The front windshield remained dark. 1955. 1954. 1953. I

looked at my friend. He handed me a pair of dark glasses. "Put them on," he said. "You'll need them." 1932, 1931, 1930.

1929.

My friend tapped me on the shoulder and pointed towards the front of the car. Outside the world was black and white. The contrast was high, the texture grainy. "It's the best print I could get," my friend explained. "This is where we start."

Outside, a white man in blackface was gesturing and moving his lips. The tinny sound of an old song came through on the car stereo. It was Al Jolson in *The Jazz Singer*, the first commercial sound motion picture. Not quite all-singing, not quite all-talking. When Jolson sang, the picture sang. When he stopped, the picture remained silent.

Jolson passed by. I waved to him out the back window. Up front, it was Busby Berkeley

Caged women, dry-ice fog, heavy-metal dinosaurs and boys who just don't understand....
David Vereschagin makes a personal journey through a night in the life of music video.

"In my mind, new-wave music and music video somehow became linked. Maybe I had the idea that just as the new wave would pull pop music from its mire, video could save television from drowning in its own shit. In political circles, this is called faulty analysis. Me, I think I was naive."

time. Kaleidoscopic images of women dancing, swimming, standing on moving pianos. Now definitely all-singing, all-dancing. The car passed through a tunnel made of women's legs and out into Technicolor.® Gene Kelly. *An American in Paris*. The most audaciously artificial musical ever.

The car lurched again and soared over Gene Kelly's head. The world outside turned black and white again. I looked down out the side window. Four young men with shaggy haircuts were running around in a field. The Beatles. *A Hard Day's Night*. We had found rock and roll. A bump. Ektacolor.® The Beatles still. *Help!* Fast editing, wild colours, bizarre situations and an overall sense of limitless abandon and fun. These were the two movies that, before it was time, helped shape much of video aesthetics.

"This is where we really start," I said.
"Ten points," said my friend.



1:56 am:

Thompson Twins. "Doctor Doctor." This is the second Thompson Twins video I've seen and it looks remarkably similar to the one for "Hold Me Now." At least they're consistent. The tune is fairly melodic. The band is playing and lip-synching on a sound stage. There's some extreme histrionics, some slow motion. There's a couple doing ice ballet. The predominant colour is blue.

Duran Duran. "The Reflex." This is a recording of a live performance intercut and overlaid with images from, I think, a previous video of the same song. The stuff from the previous video looks very pretentious, an art video. This one is too, but not as much. There's a computer-generated waterfall which sprinkles the audience. I wonder how many cameras they used to get all of this?

Nothing but Heartbreak

Back in 1977, I thought that punk and new wave were going to rescue pop/rock music from the forces of evil. Now, faced with the vengeful return of disco and heavy metal, I find clutching my copy of *Talking Heads: 77* to my breast is not protection enough. Somehow "new wave" has been turned into "new music" and handed over to Boy George, Thompson Twins and Duran Duran. These performers may look stylish, but they are basically content to rework the clichés of pop with a little new-wave zip thrown in.

More than just stylistically quirky, punk and new-wave music tossed pop themes on their heads, introducing strange new obsessions ("songs about buildings and food") and rejecting the banality of pop music. Some performers did this by becoming intensely personal and/or obscure ("We lost our house in the fire," Tom Verlaine sang, but who knew what he was really talking about?). Others were blunt and to the point ("God save the

Queen/The fascist regime," yelled Johnny Rotten). It was a chaotic movement, but that was what made it exciting. The Slits were a "girl group" unlike any other before or since, who sang about sex not only frankly, but from a biting feminist point-of-view. The Psychedelic Furs, all male, were equally to the point:

I don't want to make no scene —
Lovers come and go —
Or make you Mrs. Anyone
Or make you Mr. Me.
I'm into you like a train.

How anti-romance can you get? Sentimentality was replaced by candor, and "baby, baby" was trashed in favour of some very candid talk about sexual relations. Severe critiques of heterosexual monogamy and the family were mounted by such groups as the Au Pairs and Delta Five. Gang of Four launched its attack on the economic front. The Dead Kennedys satirized America and its way of life with no mercy. Orchestral Manoeuvres in the Dark sang about a nuclear bomb in "Enola Gay" and people danced to it. It seemed as if the revolution was at hand.

And then came music video. In my mind, new-wave music and music video somehow became linked. Maybe, thinking about synthesizers and electropop, I somehow thought they matched with high-tech video. Maybe from that I had the idea that just as the new wave would pull pop music from its mire, video could save television from drowning in its own shit.

In political circles, this is called faulty analysis. Me, I think I was naive.

Pop/rock video came, not as some offshoot of new-wave music, but from a desperate music industry facing falling profits. Rather than considering that the banality of the "products" they had helped shape and were marketing might be at fault (does anyone remember Eagles or Fleetwood Mac?), they blamed inflation and home taping. The buying public was introduced to EPs and remixes of remixes of remixes, but it wasn't enough.

What was the answer? Advertising and packaging. The bread may be stale, but wrap it up in bright plastic and nobody'll know, or even care.

Thus was music video born. And it worked. Record-company profits are up and we have a new form of mass culture.



2:29 am:

Def Leppard. "Bringin' on the Heartbreak." This is mostly a studio performance video with some other bits thrown in. There's dry-ice fog and a warehouse and flashing lights and people in masks and a pseudo-crucifixion on a boat mast. It seems to be about some woman running out on some man. Oh, infidelity, it hurts so bad.

White Snake. "Slow and Easy." There's not much to say about this one. Various images of an unfaithful woman being strangled by a pearl necklace. The lyrics are something about a "superstitious woman." She seems to be a madonna who's really a whore. Give me a break.

1,000,000 BC, or 1984

I stood on a desolate plain. The sky was filled with clouds so dark the sun could not shine through them. Lightning flashed constantly in the sky, illuminating the plain. A constant, silent wind blew across the flat land. Here and there smokeless fires burned. A continual fog covered the ground.

Locked in cages near the fires were women. They were all slender and wore exotic makeup. Some of them wore clothes which were little more than rags, barely covering their bodies. Others wore tight leather garments, spike-heeled shoes and black net stockings. Outside the cages floated giant eyes, whose blind gaze was so intense, so hypnotic, that it forced the women to moan and twist about.

The eyes belonged to dinosaurs which lived on the plain. Some of the beasts wandered aimlessly, others moved in large, circular paths which they had been travelling for so long that they had trod deep furrows in the ground. The plain resounded with the constant thudding of these reptiles.

Attached to the legs and heads of the dinosaurs were steel cables, which actually looked like strings against the size of the beasts. These cables went straight up into the clouds. When a cable jerked, a dinosaur would move its foot or its head, or bellow out a noise.

Although they appeared to eat nothing, the dinosaurs shit a lot. Their shit was gold. Each time a dinosaur excreted, a large black bird would swoop down from the clouds, gather the shit up in its mouth and fly back into the turmoil above.

I was on assignment with CBC Radio to interview the dinosaurs. I approached one — just to be safe, one walking in an especially deep ditch.

"Excuse me," I said. "Could I talk to you for a few moments?"

"Fuck off, faggot," said the dinosaur.

"How do you know I'm a faggot?" I asked.

"You smell like a faggot. You sound like a faggot."

"Well," I said, "those are pretty tight jeans you've got on yourself. And what about all that makeup and jewellery you're wearing?"

"Cocksucker," said the dinosaur. "I'm no queer."

"Okay," I said. "Can I ask you something?"

"I've got a woman, lots of women, all the women I want."

"Yes, I'm sure you do," I said. "Can you tell me what's at the other end of those strings you've got attached to your body?"

"There's no strings on me," said the dinosaur.

"Well, what about that bird that comes by and picks up your droppings? Where does it come from? Why does it do that?"

"There's lots of birds around here. If they want to eat shit, that's none of my business."

"Well, thanks for your time," I said.

As I left, I heard him begin a chant: "Sex. Drugs. Rock and Roll."



2:54 am:

Commercials. Rough Trade's Carole Pope and Kevan Staples and friends are trying to persuade me to drink Pepsi. Does this count as a video? Carole seems to be saying,

"Come and make your Pepsi now." How does one "make" a Pepsi-Cola?

Michael Jackson. Is Michael Jackson anorexic? Just wondering. He sells Pepsi, too, but this is "Thriller." The song in this video is really subordinate to the trumped-up narrative. A girl and a boy are walking home at night, the boy turns into a werewolf and scares the girl. Turns out it's only a movie which MJ and the girl are watching in a theatre. The girl is scared, though MJ loves it, and she walks out. Michael, concerned, follows. They walk home through a cemetery. Shades of *Night of the Living Dead*, the occupants arise to terrorize the girl, who is even more scared when the music starts and dear Michael turns into One of Them and starts leading them in a dance.

She is about to be molested by MJ himself when she wakes up. It was all a dream. Or was it? MJ offers to take her home, and as he leads her off, turns to face the camera revealing that, yes, here really is a monster and he is definitely going to get to sink his fangs into this one.

I have read that Michael Jackson has repented of this one, not because it's misogynist and sexist, but because it was too scary and close to being unchristian. Heaven forbid.

Billy Idol. "Eyes Without a Face." There's fire and slow motion. Mr Idol sneers at the camera and shoves his fist into it. He does a lot, a lot, of macho posturing. There's dry-ice fog. In fact, there's every trick in the book, including women writhing behind bars, slapping their buttocks and being pushed around by jets of water.

Forbidden Planet

As well as being advertising and packaging, videos are also illustrations of rock music. Unlike painting, or film, or even music, videos are rarely created using content and meaning arrived at independently. Instead, they borrow these things from the music they illustrate. Sometimes these connections seem tenuous. What do the images in the Billy Idol video have to do with the song, aside from expressing contempt for the viewer/listener? But even in such cases, the imagery is still taken from rock mythology. Conventionally beautiful women viewed alternately with disgust and reverence, motorcycles, darkness, fire, destruction, speed, knives. These are used to express feelings of desperation, male heterosexual power, anger, alienation and adolescent rebellion.

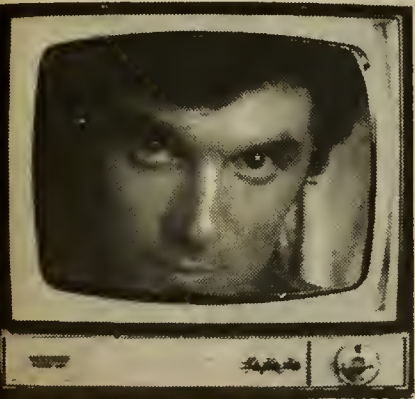
None of this is new. Before video, these images could be found in album-cover art and in the staging of rock concerts. Videos have distilled these images into three- and four-minute packages, amplifying them through sheer volume and disseminating them on a massive scale.

Rock music is usually seen as rebellious and revolutionary, expressing and inciting discontent. Rock imagery is an extension of that. But does anybody expect Warner Communications to be spreading messages of rebellion and social change? Of course not. It's not in their interest to do so. What is in their interest is to make money. What revolutionary potential rock music once had has been shaped and packaged by the music industry to work to their advantage. Rock music now acts to de-

fuse and control, rather than release, the rebellious spirit of the Youth of Today.

But maybe the dangerous thing about rock and roll wasn't its rebelliousness, but the way it revealed parts of the social structure, such as the aggressive insistence on heterosexuality and the sexual double standard where male promiscuity is allowed and female chastity/monogamy is imperative. Where men (as in rock and roll bands) are aggressive, hold power, and use it. Where women (as in girl groups) are passive and look for male strength to protect them. Maybe this is what parents found so frightening about rock and roll thirty years ago. Not that it threatened the existing order so much, but that it revealed the relationships forming the foundations of that order. Was that, perhaps, something too horrible to acknowledge, and therefore something which had to be suppressed?

As the 1980s threaten more and more to be a rerun of the 1950s, the scary thing about videos is not that they seem to be anti-social, but that they illustrate too clearly how society is set up.



3:38 am:
Psychedelic Furs. "Heaven." Well, the Furs have mellowed since 1979 and Richard Butler seems to have discovered love, but they're still one of the most interesting groups around. Here the three band members sing and play their guitars amidst a torrential spray of water. The lighting is minimal and the setting is dark. The camera swirls around Richard Butler as he sings. That's all.

David van Teigham. "These Things Happen." This is an instrumental piece, which means none of those annoying lip-synchs. Mr van Teigham hits himself with plastic baseball bats and does other crazy stuff with balloons, combs, a red rubber hose, a telephone, foil paper, spaghetti tubing, a skull, and ears. This man has problems coping, I can see.

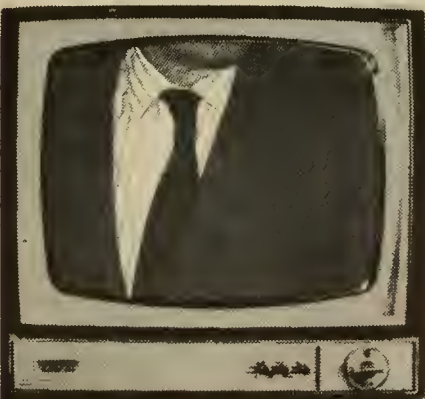
Talking Heads. "This Must Be the Place." This is a really folksy video. Talking Heads and friends gather around to watch home movies of themselves, apparently on vacation. Then they retire downstairs to finish singing the song while an older woman (somebody's grandmother?) comes in, swaying to the music, to bring them some cookies. Everybody's smiling, everybody's having fun.

Alternative Currents

But is it art? Well, all videos are art. Some just have more pretensions than others. Some have more imagination than others. The most ima-

ginative videos seem to accompany the music of the least conventional performers. The Psychedelic Furs video uses a fact of video production (that the sound is dubbed in after shooting) to do the impossible. You can't play electric guitars in the rain, but you can if you aren't really playing those guitars. It's a video joke, and an interesting video. David van Teigham turns the violence of rock videos inward, instead of outward, and at the same time defuses it by enacting it with unusual objects. Talking Heads' video is deliberately banal, turning its back on the trappings of video pretensions, high-tech or low-, avant garde or mainstream. Their use of home movies points both to the naivete of the song's lyrics and to the artless art of films made by ordinary people instead of self-labelled artists.

Each of these videos is extremely simple in its idea and its execution. There's no flashy editing, no strobe lights, no fiddling with digital image manipulation. In that way they all run directly counter to the prevailing trends in music videos and, I suspect, they were conceived with that idea in mind. Different imagery, truly questioning imagery, truly human imagery, is possible. The Talking Heads video is the most hopeful. It holds the promise that we can all make our own videos. All we need is some music and some pictures.



3:56 am:
China Crisis. "Fire and Steel." Some footage from the depression. Factories. War production. Now automobile production and '60s women's fashions. A short, strange history of twentieth-century industry and economic organization. It seems to fit with the lyrics.

The Tenants. "Something Else." There are a bunch of men in identical grey suits and hats marching around an office like robots or Nazis. Some band members are dancing around and joking with some real businessmen on Bay Street. The band members are making funny faces. More marching. More Bay Street. Part of the lyrics say "I need somethin' else." The video and the song seem to be saying vague, anti-establishment, anti-conformity things, but those boys do seem to be having fun with those bankers, there. What else is it that they need? I don't know, and I don't think they do, either.



4:42 am:
Prince. "When Doves Cry." It opens with a woman in a bathtub and a camera dolly in. The room is pink, roses are scattered on the floor and pigeons (filling in for doves, I'm sure) are flying about. Oops, the woman

turns out to be Prince. Shame on me. This seems to be a movie tie-in, with scenes from *Purple Rain*. There's some performance footage also of Prince and his band. Snappy dressers all. Where did they find that paisley?

Culture Club. "It's a Miracle." There seems to be a lot of emphasis on the band members aside from Boy George. They're all hopping around a giant board game. All these boys are cute. Much cuter than Boy. A lot of Japanese imagery, though I don't know why. This seems to be more about the success of Culture Club than about the song. Boy George himself looks better than ever. I wonder who's doing his makeup these days? The whole thing is very bouncy and friendly.

The Deconstructed Man

We were going to go out dancing. I had spent the past two hours struggling to resolve a severe wardrobe crisis. Pants, shirts, belts, scarves, ties, socks and shoes littered my bedroom floor. Eye pencils, rouge and lipsticks were scattered amongst my drawing pencils on my drafting table. My hands were sticky with setting gel.

I looked in the mirror again. Maybe the purple lipstick was too much. Did it make me look too feminine? But then, the studded black leather armband countered that with aggressive masculinity, didn't it? I couldn't decide whether my hair looked better combed forward, over my forehead and eyes, or slicked back, close to my skull. And earrings. One earring in one ear was trendy. Two earrings, one in each ear, was definitely feminine. More than that was avant-garde, visual overload.

I looked in the mirror yet again. Did I look too feminine? Did I look masculine? Did I look androgynous? Did I want to look androgynous?

I sighed. White smoke sighed out of my mouth along with the sigh and formed itself into the shape of two large, ghostly hands. One hand closed itself into a fist and smashed my mirror. The pieces of the mirror, instead of flying outward, imploded towards each other and disappeared.

The other hand, meanwhile, lifted me into the air and set me spinning around, faster and faster. Both hands pulled my jewelry away and ripped my clothes so they billowed and blew away from me. My makeup ran in streams from my face as the hands tugged and uprooted my hair.

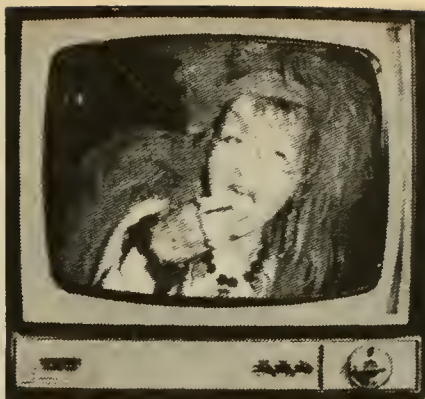
Now they grabbed at my skin and pulled away my nails, my ears, my cock, my balls. My muscles, my heart, lungs and stomach were seized and flung from me. My eyes sailed from their sockets and began to orbit my skull. My bones smashed against the walls and windows of my room. One of the hands again formed a fist and broke open my cranium. My exposed brain hung in mid-air. The long, slender fingers of the hands darted into my spinning grey matter and plucked out pieces of thought, memory, emotion and learning.

My spinning stopped.

The hands began to pick up the pieces of my body and put me back together, with the exception of my genitals, which were put aside on a bookshelf.

Then the hands turned into opposite words and whispered themselves into my ears.

I stood alone in my room. I wondered: was I male or female, masculine or feminine? Was I even alive? I decided I wanted to go dancing and I had better get dressed.



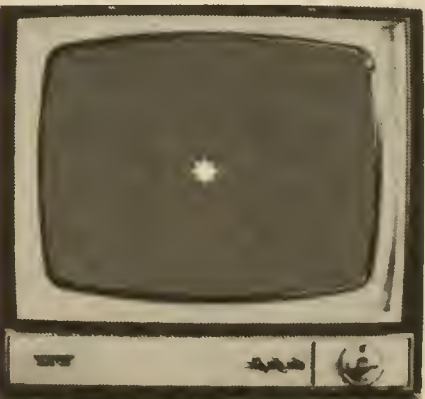
5:36 am:
Cyndi Lauper. "Time After Time." Boy meets girl. She's working behind some kind of counter and he literally sweeps her off her feet and whisks her away. Unfortunately, this romance is doomed because Cyndi starts to go weird. Hopping into the malt shop to meet her boy, she pulls off her hat to reveal shocking red hair, shaved in a grid pattern on one side and tumbling over on the other. Boyfriend is aghast and berates her for this silliness. Although they love each other, it's the beginning of the end because he just can't handle it. She's so unusual. A teary farewell at the train station. If he can ever come around to accepting her the way she is, she sings, she'll be around.

I get on the train and sit across from Cyndi. I hand her a Kleenex to wipe her tears. Cyndi, I say, you're not so unusual. Why Nina Hagen and Lene Lovich got where you are way before you, but you don't see them crying, do you? Cyndi, I tell her, if he had really loved you, he would have followed you to the ends of the earth. Don't you see, he didn't love you, but only an image of you that he had built up in his mind. He had made you in his thoughts, and by letting him affect you this way, you are accepting his version of you.

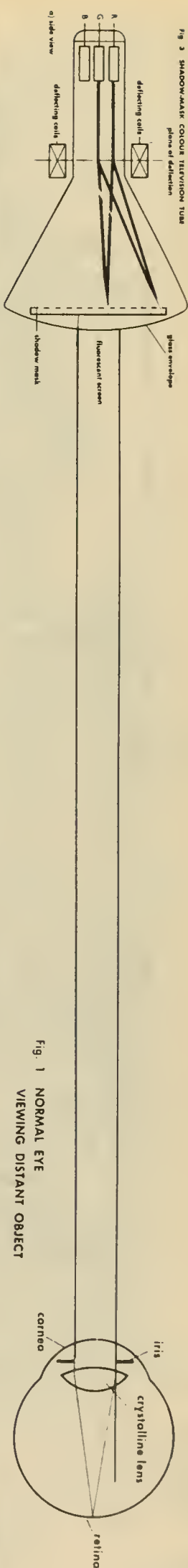
Cyndi, I said, by being the one to run away, you're letting him control your life, letting him tell you what to do. If he couldn't handle you, he should have been the one to leave, not you.

Cyndi, I say, you're brave. Perhaps not as adventurous as you might think, but then America is always behind the times. You've got courage. What you have to do is take that courage and let it lead you where you want to go, not where someone else sends you. Cyndi, I ask her, do you know where this train is going? Do you want to be moving on these tracks?

I take hold of her hand. Cyndi, I say, you want to have fun. I want to have fun. Where do you really want to go? We squeeze each other's fingers. Slowly the train begins to rise into the air. A dark hole opens in the cloudy sky and we fly the train into it together.



6:01 am. □
David Vereschagin is a mixed and multimedia visual artist now living in Toronto.



SONJA

JUST
WANTS
TO
HAVE

FUN

Well, not *just* fun, but if
I can't dance at the revolution, says
Sonja Mills, then start it without me.
A reflection on Lesbian and Gay
Pride Day, 1984



What do we want?

LESBIANS IN TREES!

When do we want them?

Now!

On July 1, 1984, I joined thousands around the world to celebrate Lesbian and Gay Pride Day. This being my first Pride Day, naturally I felt a little nervous at first. I didn't quite know what to make of this "gay pride" thing. In some ways, I suppose, I'm proud of myself, but I'm lots of things besides gay.

There was, of course, no reason for me to feel apprehensive. I had a wonderful time, parading down Toronto's Yonge Street, singing "Girls Just Wanna Have Girls," founding LIT (Lesbians in Trees, of course), dancing like a maniac to Bratty and the Babysitters, collecting kisses and generally having a whale of a time.

I suppose I was nervous simply because Lesbian and Gay Pride Day is bigger than anything I've taken part in before. And, as the anniversary of the 1969 Stonewall riots, it commemorates resistance to a kind of oppression that seems a little remote to me. In 1969, I was 7 years old.

The queens and street people at the Stonewall Inn had to battle the police for the simple right to get together and have a drink. I came out into a relatively secure, established gay community. There were lots of gay bars, there were even dyke bars; there were lots of organizations and places I could go if I wanted medical help, counselling, someone to talk to or do things with. I felt comfortable displaying a modest amount of affection for my lover in public, and I was rarely harassed. When I was, it was by tight-panted, hung-up young straight boys; never, in my case, by the police.

All of this, of course, made my coming out almost painless. I wasn't thrown into personal or political turmoil as a young person coming out ten or fifteen years ago might have been. Maybe I was lucky; maybe other people in other places even now aren't so lucky. But it seems to me that the main concern of today's community isn't so much oppression and resistance, but celebration and strength. We're overcoming divisions by making it easier for people to feel OK, to get together and have fun. Hence we see less overtly "political" organizing. Instead we see lots of gay people joining outing groups and bowling teams; loads of dykes getting together to play softball. This kind of organizing undoubtedly draws more people into the movement, simply because they are more attracted by fun than by politics.

We are certainly still a political community. The struggle for gay rights has not fundamentally changed over the last fifteen years, and it won't until we get those rights. I do, however, detect a difference of attitude within the gay community; a generation gap of sorts.

Emma Goldman said that if she couldn't dance at the revolution, she didn't want to be invited. I think the generation I'm part of would agree. I want a "danceable revolution" — to the music of Lorraine Segato and the Parachute Club. Fifteen years ago, we wanted "Gay Rights Now." Today we want "Quiche Now." The movement is more playful, and I believe it's still just as effective in its ambition, because the main problem is still visibility. What the rest of the world is seeing, and seeing a lot, is a gay community that's more together and more fun than it's ever been. I like that. I think it's unintimidating, even inviting.

I think it is a logical approach to liberate ourselves from within first. I enjoy being part of this community. It has made me feel not only that I should try to help the movement, but that *I am* helping the movement simply by taking part in something that's fun to take part in. That's important.

So it was natural for me to have a wonderful — and important — time on Lesbian and Gay Pride Day. Not so much because I'm *proud* to be gay, but just because I'm *happy* to be gay; happy to be part of this community's new revolution. □



Around the world: crowds, songs, and a gay bear

Once again, Stonewall was commemorated all over the world. Some of the highlights:

- Gay men and lesbians gathered in huge numbers across the US — not only in New York and San Francisco, where estimates of the celebratory crowds ranged up to 200,000 — but also 60,000-strong in Los Angeles, 50,000 in Houston and 40,000 in Chicago. More than 1,000 turned out in Phoenix, Denver, Miami, and Columbus, Ohio. Among those marching in New York was Brucie, "the first bear to come out of the cave and let the world know he's proud to be gay" (below).

- Two hundred turned out in Sydney, Australia June 23 for a march and rally organized by the Gay Solidarity Group that highlighted the legal reforms enacted this year in the state of New South Wales. Celebrations continued until July 5, and included a church service to commemorate those who have died because of anti-gay oppression, a special women's night at the baths in Darlinghurst and a softball match umpired by Mother Inferior of the Sydney Sisters of Perpetual Indul-

gence. Melbourne's gay community paraded a giant papier-mache rock in the shape of the Stonewall emblem through the state of Victoria, escorted by a party of bicycles and cars.

- During Brazil's third annual Gay Pride Week, Grupo Gay da Bahia met at city hall in Salvador to inform politicians about the gay movement. The event received much positive publicity in the Brazilian press.

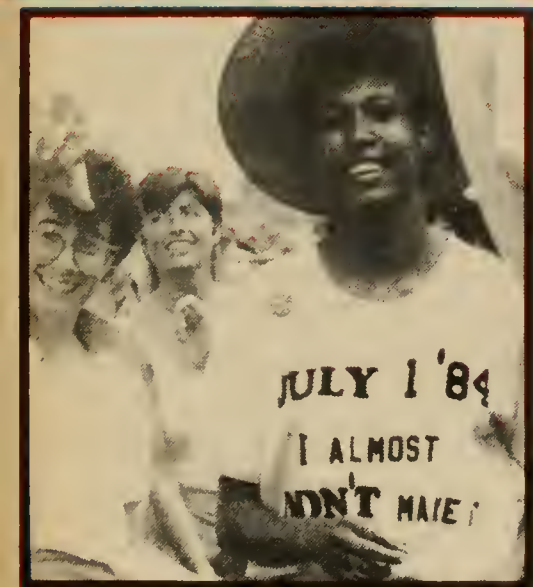
- Gay Days in Oslo, Norway began on June 27 with a wild tour through the city in a special tram decorated with posters, pink balloons and, of course, lots of cheering dykes and faggots. There was a meeting with Norwegian politicians to discuss legal equality for gay couples and a picnic featuring The Singing Dykes (below, right). More than 800 people took part in the Gay Pride march. Gay Days ended with a special Solidarity church service.

- Eight-thousand gay men and lesbians marched in the Dutch town of Nijmegen, chosen by the Pink Front organizing coalition for this year's events as a way to highlight anti-gay violence there last summer. It was the largest gay march ever seen in the Netherlands.

- The Scottish Homosexual Rights Group, which celebrated its fifteenth anniversary this year, observed Gay Pride Day on June 23 with a public event at the Mound, Edinburgh's equivalent of London's Speakers' Corner. Five speakers, including *Gay Scotland's* editor Ian Dunn and SHRG Council member Christine Boudet addressed a crowd of about 100 people. A street evangelist, complete with kilt and bagpipes, provided such comic relief that the organizers are thinking of repeating the event for the annual Edinburgh Festival... if they can find that piper.

Gillian Rodgerson □

Singing Dykes photo: © Marianne C Branssater



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SHARED GROUND

JOY PARKS

Warp, Wisdom and sci-fi

A few months ago, I hailed Lee Lynch's *Toothpick House* as one of the finest books I've ever read. So you can imagine my excitement upon the release of her second book, a collection of short stories titled *Old Dyke Tales*.

Lynch brings to these stories the same deep sensitivity and knowledge that made her first novel a success. She is a



Lynch: gutsy without a shadow of nostalgia

master (mistress?) storyteller, and through her words we enter a time warp to the time of silent butches in slick DAs, femmes dressed to the nines, and a rarely attainable ideal of lesbian monogamy. Gutsy and without a shade of nostalgia, Lynch lets her pre-Stonewall characters unfold their story to us. We meet Liz and Sally, an inter-faith couple who, as owners of the Café Femmes, are at the very pulse of the lesbian bar scene. We meet Gussie, an aging lesbian who, pained at the loss of her strength, fights back by willing "Royal Dykedom" into a young tomboy in the playground across from her nursing home. We meet Sophie, a lesbian "cured" by shock treatment, and Henny and Kathy, whose solid marriage is a model for the young lesbian they befriend.

I fear Lynch will be raked over the coals for the political incorrectness of her themes. There will be readers who will take exception (ignoring the time frame and context of the book) to her use of the term "girl" for a grown woman. There will be readers who would just as soon forget about "cruising," playing roles, and a time when cheating on a lover was just that, not politically sanctioned self-expression. But it is impossible to deny the importance of her work, stories of solid, working-class dykes who lived and loved as best they could in the limitations of an underground life. Lee Lynch has a rare gift, a gift of telling her stories as they were, not as they should have been. She has reconstructed a time essential to lesbian culture and has shown us not only the terror and secrecy, but also the undeniable beauty and strength of those women whose courage helped shape our lives today.

Sinister Wisdom, the quarterly journal which has been essential to lesbian writing and art for the past eight years, has been adopted by new editors, Melanie Kaye/Kantrowitz and Michaela Uccella. Founded by Harriet Ellenberg (aka Des Moines) and Catherine Nicholson (1976-81), and passed to Adrienne Rich and Michelle Cliff (1981-83), *Sinister Wisdom* has been through many

changes and periods of growth. The new editors are developing an expanded review section and a poetry review column, and hope to include more experimental criticism and fiction. The highlights of Issue 25, the first for Kaye/Kantrowitz and Uccella, include the first part of an interview with Judy Grahn on the herstory of women's poetry readings, and "Who Is Your Mother: Red Roots of White Feminism," an essay by Paula Gunn Allen on the spiritual/political connections between native peoples and feminism. The erotic and hilarious (unfortunately the two seldom come together) "Letter of Apology to Ms Alice" by Dorothy Love is wonderful and alone worth the cost of the issue. Also, there is obvious growth and a broadening of themes in much of the issue's poetry. The new editors are off to a winning start and I know that *Sinister Wisdom* will continue to be a vital part of the growing network of lesbian periodicals.

While I have previously admitted an indifference for science fiction, I feel safe in saying that my disappointment in Katherine V Forrest's *Daughters of a Coral Dawn* has little or nothing to do with the genre. As with her first novel, *Curious Wine*, the characters are too plastic and bloodless for the serious reader to develop any genuine interest in their fate. Sleek, willowy and fashion-magazine beautiful, they are constructed from sexist stereotypes in mainstream literature as to what women should be like. Brilliant, but dispassionate, they marry each other and produce daughters (the reader is left wondering how this comes about), and bed each other when they aren't too busy building new civilizations. The book is not completely flawed, though. Forrest excels in des-



Forrest: playful wit, but bloodless characters

criptions, of the colours and textures of the planet for instance, and she writes sensual (if idealized) love scenes. Also, she displays a playful wit in *Coral Dawn* not evident in her first book. But while both show the seeds of good writing, Forrest's haste in publishing a book a year seems to be limiting her opportunity to grow as a writer and develop a truly first-rate book. □

Old Dyke Tales by Lee Lynch. Naiad Press (Box 10543, Tallahassee, FL 32302), \$7.95 US.

Sinister Wisdom, Box 1023, Rockland, ME 04841. Subscriptions: 4 issues/\$13 US, \$15 US for Canadians, \$6 US "Hardship".

Daughters of the Coral Dawn by Katherine V. Forrest. Naiad Press (see above), \$7.95 US.

The social message of a British gay tape takes on special relevance under the watchful eye of the Ontario censors

Seized Youth

In some ways *Framed Youth* is a modernized, British version of the Mariposa Film Collective's *Word is Out*, made in the US in 1978. Both works are based on a series of talking-head interviews, aimed at representing a wide range of men and women with different racial and economic backgrounds, political outlooks and interests. Its focus on youth notwithstanding, *Framed Youth* sometimes also suffers from the lack of depth that this strategy necessarily entails.

The similarities stop here, for *Framed Youth* benefits from the distance of time and geography that separates it from its American counterpart. *Word is Out's* structure sticks to a simple formula and its content is squeaky clean. *Framed Youth* is highly influenced by the everything-piled-on aesthetic of contemporary rock videos. There is an irreverent combination of every gimmick young producers are warned to avoid: keying, colourizing and montage techniques are applied to campy footage from old Hollywood movies, television news shot off the screen and on-the-street interviews with questions like "What if your daughter told you she was a lesbian?" This style not only makes the video interesting, it increases its useability with a youth audience.

In the standard realist tradition of Hollywood filmmaking and television, the camera is looked upon as a transparent window on the world, through which the viewer looks. The final product is processed and edited in such a way that eliminates anything that might interfere with the illusion of untouched reality. Except for the odd exception in news broadcasts, a "jump cut" edit, a jerky camera pan or a microphone dipping into the frame is recognized by even the youngest child as bad TV.

In order to reach a wider audience, most filmmakers attempting to deal with alternative or radical content work within the boundaries of these established



May 31: Officials representing the Ontario censor board cart off video equipment and two tapes, including *Framed Youth*, from Toronto's A Space gallery. A Space has recovered the equipment, but the censors still hold the tapes — the only copies available for exhibition in North America. The gallery is suing to reclaim the tapes. Donations to help cover legal costs should be sent to: The A Space Anti-Censorship Trust Fund, 204 Spadina Ave, Toronto ON M5T 2C2.

standards. In the late Seventies however, British feminist theoreticians began to criticize the filmmaking practices of their American sisters. How is it possible to deliver a feminist message using patriarchal language, they asked? In response, British filmmakers began to produce theory films that, like Brecht and Godard before, attempted to "distantiate" the viewer, making him/her aware of the construction of film, the seams the realist would try to mask.

In *Framed Youth* the viewer's attention is drawn to the edit points by the use of freeze frames. At the end of the interview sequence the image freezes for a few seconds as the voice continues, pulling apart the two elements of sound and image that produce a "realist" image. While this technique is interesting and innovative, it unfortunately also serves to draw our attention away from the subjects of the video and their stories.

The video is divided thematically into segments on relationships, parents and

first sexual encounters. A black woman relates her unplanned coming out when her mother arrived unexpectedly to find her painting a banner for the lesbian switchboard. In a variation of the usual breast-beating, her mother blames her daughter's lesbianism on the fact that she brought her to England, where she has grown up with white people. There is a horrific story of a man who had tic-tac-toe played on his back with razor blades. There is an exhilarating account of a man who is Paki bashed, studies self defence and is able to fight off his assailant the next time.

Perhaps the strongest indicator of *Framed Youth's* geographic origins is its political immediacy. The American-made *Word is Out* is decidedly laid back when compared with *Framed Youth*. In contemporary Britain, the organized struggles around race and class are far more acutely developed than in North America. The tape ends with a montage of TV footage of Reagan, Thatcher and

peace demonstrations. A man's voice relates how once he discovered gay liberation, he didn't stop there. His true liberation meant involving himself in other struggles as well.

This comment seemed especially timely at the end of the screening at which I saw *Framed Youth*, on May 31 at A Space in Toronto. No sooner had it ended than dark-suited officials of the Ontario censor board moved in to confiscate both the tape and the equipment used to show it.

Richard Fung □

FICTION

The Kryptonite Kid, older, but no wiser

As If After Sex by Joseph Torchia. Holt, Rinehart & Winston, \$18.50.

Although Torchia's second novel is anything but the sequel to *The Kryptonite Kid*, his award-winning, quasi-young-adult, epistolary pop fantasy about a young boy's infatuation with Superman, the books do have at least one thing in common: a preoccupation with fantasizing and hero-worship. But whereas the Kryptonite Kid (alias Jerry Chariot) never met the man of his dreams, Robert, the bewildered narrator of *As If After Sex*, actually lives with his Man of Steel, Julian, an oppressive, nightmarish embodiment of adult fantasy.

Here the similarities begin again, however, for although Robert may be a little older than his obsessive, boyish counterpart, he is certainly no wiser, and Julian, although a little less intangible, is just as silent and unfathomable as Clark Kent. Robert is in many ways just Jerry still dreaming some twenty years later, and similarly Julian is just the Castro Street equivalent of Superman, domesticated with the help of a lot of drugs, a lot of muscles, and a lot of sex to blend into an urban gay ghetto.

This is not an easy book to summarize because much of its action is more psychological than physical, more hallucinatory than real. Covering roughly four or five years of his life, it represents Robert's attempt to recreate, after the fact, the experience of his obsession with the elusive, shadowy, and often vacant figure of his lover. In addition to long stretches of what sometimes seems like very murky philosophizing about the nature of desire, much of the novel is taken up with Robert's frenzied investigations of Julian's activities as a hustler, set against a lurid backdrop of a series of unexplained murders.

Although written for an adult audience, *As If After Sex* is not nearly as grown-up, nor as impressive an achievement, as Torchia's earlier novel. It suffers in particular from a deliberately jumbled presentation of events, a deficiency that makes the book unreadable in places and that is intensified by the high-strung, jittery personality of Torchia's breathless narrator. Despite the disclaimers Robert frequently makes that

Michel Foucault, 1926-1984

The French philosopher who revolutionized thinking on sexuality and on the social definition and control of difference, author of *Madness and Civilization*, the three-volume *History of Sexuality* and many other works, died of a nervous disorder June 25.

He came to Toronto in 1982 and was not the person we expected. Instead of the flamboyant super-intellectual, there was a man who, during breaks in his lectures, lined up for coffee and chatted quietly with graduate students. He was here to teach, but we heard the reason he accepted the invitation was to see an old lover. Perhaps this was so. We heard that he liked The Barn, which is not a genteel bar. We heard that he like The Barracks. Foucault at the baths.

A man with a quiet smile; it seemed not to be Foucault. It seems he is no longer. Ask for him. He is not there.

Alan O'Connor □



Fiction

The Sea Horse Press (Box 509, Village Stn, New York, NY 10014) continues its championing of young gay writers with Dennis Cooper's *Safe*, a "study of love and imagination among the Southern California post-teen generation" (\$5.95 US), and Brad Gooch's *Jailbait, And Other Stories* (\$6.95 US).

Brilliance Books (14 Clerkenwell Green, London EC1) is matching its fine line-up of books by gay men with new releases by women such as Sarah Baylis's *Vila*, "a rollicking adventure story with tree people, water witches, villains and a happy ending," and two short story collections, *Weddings and Funerals* by Aileen La Tourette and Sara Maitland (\$7.95 US) and *The Evolution of Darkness and Other Stories* by Rebecca Brown (\$7.50 US).

Other lesbian lit this month includes: *Snow* by Jennifer Levin (Poseidon Press, \$15.95), in which Raina and her lover Kaz do battle with a US chemical company in the jungles of South America; a new edition of Nancy Toder's *Choices* (\$6.95 US from Alyson — see above), which Jane Rule described in *TBP* as moving and thought-provoking; and *Baker's Dozen: Stories by Women*, edited by The Fictive Collective (\$7.95 from The Women's Press, 313-280 Bloor St W, Toronto, ON M5S 1W1), which delves into "the



Making Herstory: Shirley Perkins, Moreen Blair, Raymonde Martel, Patty Williams, Lisa Lough and Mary Gilliland, members of the Saskatoon collective that produces the Herstory Calendar have announced that their 1985 edition is now available. For more information, write the Thunder Creek Publishing Co-operative, 2337 MacIntyre St, Regina, SK S4P 2S3.

(and great-grandson of a certain Victorian poet) offers candid memoirs on 26 years of heterosexual marriage and a dozen years in the gay world, which he entered at age 50 (\$26 US from André Deutsch/David & Charles).

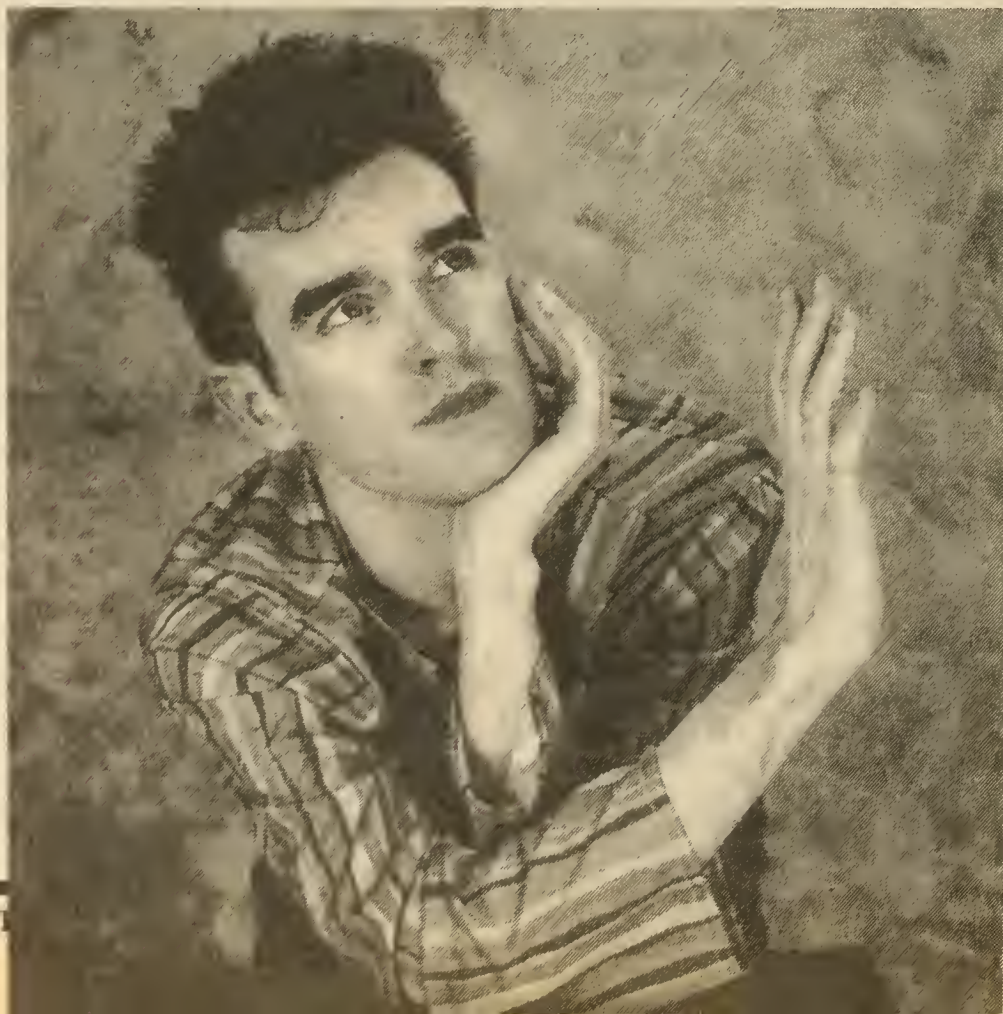
Sappho has had to do without a translation of her work for thirty years, a situation the gay British publishing house Brilliance Books brings to an end with *Sappho: Poems and Fragments*, translated by Josephine Balmer (\$6.95 US; see address above). Paul Binding explores the work of Spanish poet Federico Garcia Lorca (1899-1936) in *Lorca: The Gay Imagination* (\$17.50/\$7.50 from Gay Men's Press, c/o Alyson Publications, Box 2783, Boston, MA 02208). *Warrior at Rest: A Collection of Poetry by Jane Chambers* (\$5.95 US from JH Press, Box 294, Village Stn, New York, NY 10014) gathers work by the late playwright of *Last Summer at Bluefish Cove*.

So You Think You're Attracted to the Same Sex? by John Hart (Penguin, \$4.95), gives practical advice on coming out, and stresses that everyone's sexual dispositions may vary throughout life. The American Civil Liberties Union has released a revised edition of *The Rights of Gay People*, which includes an updated state-by-state review of laws (\$3.95 US from Bantam Books, or from 132 West 43rd St, New York, NY 10036). Sophia E Voumvakis and Richard V Ericson detect important patterns in *News Accounts of Attacks on Women: A Comparison of Three Toronto Newspapers* (\$5 from Centre of Criminology, University of Toronto, 130 St George St, Room 8001, Toronto, ON M5S 1A1).

John Allec □

Note: Include \$1 postage and handling whenever ordering books by mail.

The Smith's Morrissey: Homoerotic record cover art and a coming out in Rolling Stone



Pop music notes

The latest addition to the current crop of openly gay bands from the UK is **Bronski Beat**.

This trio from Scotland breaks new ground in that they are neither outrageous nor especially attractive — and their music is no fun either. In "Small Town Boy," the five-foot-tall Jimmy Summerville sings in a falsetto voice about the trials of growing up (gay): "Pushed around and kicked around, always the lonely boy / You were the one that they talked about around town as they put you down." The single is available only on import.

Also in the coming-out department we have **Morrissey**, lead singer for the group to be into lately, **The Smiths**. Homoerotic record cover art and interesting lyrics (check out "This Charming Man") should have tipped us off, but it all came out in an interview in the June *Rolling Stone*. Morrissey also declared that he is celibate (whatever *that* means). The group's main preoccupation continues to be pointing out how awful life is, in their unique (if somewhat monotonous) style. Their new single, "Heaven Knows I'm Miserable Now," is available on import only.

We'd like to extend congrats to everyone's favourite set of S/M homos, **Frankie Goes to Hollywood**, on the phenomenal success of their most recent single "Two Tribes," which provided us all with a politically aware disco hit to remember the summer of '84 by.

YOW! She's back.... **D-D-D-D-Divine** wants to make you dance. A must for the serious dancer, "You Think You're a Man" combines a heavy-duty beat with Divine's heavy-duty vocals to create a monster dance track. So what if he can't sing?

Alan McGinty □

he has recorded the incidents in the order in which they become significant to him, the book, although intense, is unaccountably structured and its chronology unjustifiably scrambled. There are moments, as a result, when Torchia doesn't seem to be fully in command of his mercurial novel's moody and subjective organization.

Daniel R Harris □

Instant citizenship; delayed lesbianism

The Law of Return by Alice Bloch. Alyson (Box 2783, Boston MA 02208), \$7.95 US.

The "law of return" is Israel's law that allows any Jew who immigrates to that country to become an instant citizen. In Alice Bloch's novel, a young woman from an American family, in which Jewishness is a fact of heritage and personal history (if not of great religious importance), travels to Israel to rediscover her culture.

Ellen decides to go to Israel because her first male lover suggests that she should. She adopts the name Elishiva (the Hebrew version of Ellen) and enrolls in Hebrew language school, eventually learning the language well enough to get a job typing in the university.

In the process of learning the culture and language, Elishiva finds herself becoming more attracted to women. Meanwhile, however, she chooses to screw every man that she meets. In an attempt to resolve her self-destructive impulses she begins seeing a Freudian psychoanalyst.

When Elishiva finds out that the one man who will not sleep with her, an old college friend visiting the country, is gay, her life begins to turn around. After considering marriage to this man as the solution to her problems, Elishiva decides to take a more realistic look at her own sexuality. She meets a woman of her dreams and spends the next ten years with her.

As a lesbian novel, *The Law of Return* falls short. Three quarters of the book is devoted to Elishiva's misguided heterosexual attempts during her first two or three years in Israel, while the rest of the book rushes through her one and only lesbian affair, an event that spans ten years. The reader is given details of Elishiva's male lovers, and of her gay friend's anonymous sex encounters, but with the exception of a couple of brief scenes inside women's centres, there is almost no discussion of real lesbian experiences.

The book's greatest defect, though, is that it is written with too great an emotional distance. Throughout the narrative, the things happening to and around Elishiva are reported, but without any real conviction. The overall tone is one of lassitude. Also, parts of the story are written in an extremely didactic style, and Hebrew words are used throughout with no translations or explanations.

Along with the lesbian/coming out theme, Bloch attempts to comment on family dynamics, cultural differences, Freudian psychotherapy, the differences between gay men and lesbians, and the difficulties of breaking away from the family, but none of these are adequately addressed. The coming-out story itself is interesting enough, although one would hope that no one would make all the stupid decisions that Elishiva made. The brief mentions of her lesbian life are probably material for another novel, this time a truly lesbian story.

Jackie Goodwin □



intricacies and contradictions of relationships both lesbian and heterosexual."

The Brig by Mason Powell (\$8.95 US from Alternate Publishing, 15 Harriet St, San Francisco, CA 94103) is a well-crafted porn fantasy about a young soldier who learns that life as a dog isn't necessarily all bad. Those enterprising SFers have also come up with *Blue Collar Buddies*, a quarterly newsletter "for hot blue collar workers and admirers." Subscribers (\$15 US to Live-Oak Press, Box 99444, San Francisco, CA 94109) receive a free 25-word personal ad.

Nonfiction

Rita Mae Brown loves it, and Felice Picano says: "With a historian's curiosity and a poet's command of language, she has woven together myth, legend, anecdote and autobiography into a grandly structured tapestry, with all the fascination and readability of a good story." The book is Judy Grahn's just-released *magnum opus*, *Another Mother Tongue: Gay Words, Gay Worlds*, a wide-roving look at lesbian and gay heritage (Beacon Press, \$27.50).

Also of interest are *The Foucault Reader* (Pantheon, \$19.95/\$9.95 US), edited by Paul Rabinow, who *Publisher's Weekly* says "has performed a valuable service for readers seeking easy entry into Foucault's thought," and *Sister Outsider: Essays and Speeches* by the noted black lesbian feminist Audre Lorde (\$16.95/\$7.95 from Crossing Press, Box 640 Trumansburg, NY 14886).

Among the startling information Frank Spiering reveals in *Lizzie* (Random House, \$17.95), is that Emma and Lizzie Borden lived comfortably together after the notorious trial, "until Lizzie's passionate liaison with a young actress drove them apart." The sisters died in 1927 within days of each other. In *The Haunted Mind: An Autobiography*, Hallam Tennyson, British writer and radio producer

Authentic 19th-century bathos, Wilde or not

Teleny. Attributed to Oscar Wilde. Ed: Winston Leyland. Gay Sunshine Press, \$7.95 US.

It doesn't really matter to the reader of *Teleny* whether or not Oscar Wilde wrote this book. It would have to be a far better piece of writing than it is for us to care about who penned it.

Nonetheless, editor Winston Leyland enthusiastically provides a detailed recounting of the rumours circulating around the authorship of this late-19th-century X-rated homoerotic fiction. Leyland is persuaded by the available evidence that Wilde indeed had a significant hand in its production, which he dates circa 1890, shortly after the composition of *The Picture of Dorian Gray*. Only scholars would want to take up the quarrel. Certainly, a host of "legitimate" writers since Wilde have churned out porn in their spare time for fun and profit.

In any case, *Teleny* is unarguably an authentic example of the *fin-de-siecle* bathetic school of erotica. It is distinguished from its contemporaries in the genre only by its homosexuality, although, as Leyland notes, there are reports of similar and earlier instances of gay porn in English and, more frequently, in French. Apart from a few amusing and histrionic moments, however, *Teleny* is not especially good porn. Those with a taste for the period might find it charming. But readers looking for masturbatory accompaniment are advised to stick to the Boyd McDonald *Meat/Flesh/Sex/Cum* series.

The minor service that the republication of *Teleny* performs is of a documentary nature: it gives us an idea of what went on in the minds of gay pornographers at the end of the 19th century. And insofar as porn provides a funhouse mirror of reality, it may also offer a glimpse of gay practice at the time.

One immediately noticeable feature is the difference between levels of literacy assumed by *Teleny* and Mr McDonald's *Straight to Hell*. *Teleny* is replete with literary, historical and mythological references — everyone from the "god-corpses of Antinous" ("seen by the silvery light of the opaline moon, floating on the lurid waters of the Nile") to Shakespeare's Iago, all of which could be taken as Victorian standard issue among the public-schooled upper-middle-class of readers for whose amusement it was intended. Unlike today's mass marketing of porn, its production and distribution in the 1890s was in the hands of discreet booksellers who doubled as semi-clandestine publishers. The democratization of porn was yet to come.

This story of a young London businessman's love for a Hungarian pianist named Teleny also provides a smattering of social information. It suggests that contacts among the gay bourgeoisie were frequently made in the ante-rooms, lobbies and post-performance receptions of the theatre world. *Teleny* also offers, briefly and with distaste, a scene of dockside cruising in which phantasmagoric and lurid hustlers lurch into view. For the most part, would-be lovers repair in carriages to sumptuous manors. And, of course, in the absence of public venues, gay socializing is confined primarily to private homes — a Symposium-like orgiastic get-together is set in Lord Bryancourt's baronial digs.



Did Oscar do it? Even if he didn't, *Teleny* "offers a glimpse of gay practice at the time"

The principal attraction for present readers is probably the descriptions of sex. Although the reader is made to suffer through various unappealing heterosexual liaisons for a third of the text, when we finally get to the matter at hand it turns out that gay lovemaking, or at least its porn version, is filled with swoony ecstasy, convulsions and the rushing in of "paroxysms of mad delirium," reflecting the then common enough view that sexual pleasure is akin to madness.

"He stretched his hole open, the tip entered, he moved a little, half the phallus was plunged in; he pressed down, lifted himself up, then came down again; after one or two strokes the whole turgid column was lodged within his body.... Thereupon, he began to ride a Priapean race with masterly skill; from an amble he went to a trot, then to a gallop.... I writhed in delightful torture. I was melting away, but he never stopped till he had quite drained me of the last drop of life-giving fluid there was in me. My eyes were swimming in their sockets." Ours too. This single sample should, it is to be hoped, suffice to convey the book's flavour.

It can be said, on *Teleny*'s behalf, that in its one political moment it has the decency not to deny itself. When the protagonist awakes "on the morrow," he finds that "far from being ashamed of my crime, I felt that I should like to proclaim it to the world." When asked by a sceptical interlocutor if he did not "shudder at the thought of having a man for a lover," the unrepentant hero declares, "Why? Had I committed a crime against nature when my own nature found peace and happiness thereby? If I was thus, surely it was the fault of my blood, not myself.... Was it my fault if the scale of reason was far too light to balance that of sensuality?"

In a rhapsodic passage — one that argues for Wilde's authorship — the hero continues: "Fate, Iago-like, had clearly showed me that if I would damn myself, I could do so in a more delicate way than drowning.... Withal, I never said with Iago — 'Virtue, a fig!' No, virtue is the sweet flavor of the peach: vice, the tiny

drop of prussic-acid — its delicious savor. Life, without either, would be sapidless."

Despite such occasional touches — which, alas, are rare — *Teleny* hardly lives up to the editor's implied claim that it has something to do with literature. Just as the desire to distance oneself from homosexuality's integral relationship to pornography is almost always pretentious, the effort to identify gay porn with literature seems an unnecessary conflation. *Teleny* is porn. Rather than unearthing it as a lost classic, isn't it sufficient to recognize it as a mildly amusing document? As for great gay moments in literature, by *Teleny*'s time, Vautrin has already met Lucien in the garden of Balzac's *Père Goriot*, and Charlus will soon encounter Charlie Morel in Proust's cork-lined bedroom.

Stan Persky □

MORE FICTION

Mums and lovers

Lovers in the Present Afternoon by Kathleen Fleming, \$8.50 (US). *The Price of Salt* by Claire Morgan, \$7.95 (US). Naiad Press, Box 10543, Tallahassee, FL 32302.

In 1952, when *The Price of Salt* first appeared, it was the first lesbian book with a more or less happy ending. It no doubt was also the first book to deal with lesbian motherhood.

Theresa, a young woman, falls in love with the mysteriously cool Carol, who is in the process of obtaining a divorce from her well-heeled husband. This union has produced a daughter. The attraction between the women is immediate and they soon set off on a car trip. Later, the couple learn that Carol's husband has hired a private investigator to gather defamatory evidence to use against Carol. She rushes home to see what damage has been done, leaving Theresa alone in a strange town. Spurned by her lover, Theresa eventually puts her life back together and returns to New York, to find a Carol who is a pale shade of her old self, a broken

woman. Theresa, however, has matured enough to no longer idealize the woman she loves, and both women are free to cut their losses and begin again together.

Lovers in the Present Afternoon also deals with lesbians and child custody, but the thirty years between the two books could not be more obvious. Besides the love scenes being more explicit, there is a greater sense of intimacy, more anger, more willingness to write of such past unmentionables as incest, child abuse and marital rape. The plot is simple. Ruth and Lynn, both suburban wives and mothers who have gained greater self-awareness and confidence through therapy, work and just plain growing older, fall in love and struggle to break free of their marriages. The process is relatively easy for Ruth, her children grown and away at school, but there seems to be no end of problems for Lynn, with two of her four children still young and needing mothering for years to come. (Even Ruth ends up punishing her for having so many kids, flatly refusing to live under the same roof as the children). Finally, Lynn emerges triumphant in the custody battle, and finds a duplex to share with Ruth.

Although *The Price of Salt* is a classic, a courageous work from a time that demanded lesbians pay for their perversity, the emphasis is on plot and we don't get to know the characters as well as we could. *Lovers*, on the other hand, is a study in character development; through flashbacks, we live through brutality and loss with Lynn, and when she wins, we know it is because her life has taught her to be strong.

The similarities, and the differences, in these two sensitive treatments of lesbian motherhood make them valuable contributions to our literature.

Joy Parks □

MYSTERY

Timely gimmick for a slightly musty sleuth

A Death for Adonis by E X Giroux. St Martin's Press, \$11.95 US.

Even before I began to read *A Death for Adonis*, I experienced a sense of *déjà vu*. The publisher's promo material described a familiar plot: a murder involving a famous artist, and a daughter seeking, many years after the crime, to clear her parent's name. These elements have been used before, by Agatha Christie in *Murder in Retrospect*. It can be dangerous for a writer to invite such direct comparison with a past mistress of the craft. However, the author, a Canadian publishing under the rather unlikely name of E X Giroux, has acquitted herself well with a respectable mystery in a very classic vein.

Adonis has all the trappings of a standard British mystery of an earlier time: a gentleman sleuth, an elegant country home packed with guests (any one of whom might have reason to commit a murder), a neatly executed twist of plot that reverses our expectations, and a climactic gathering of suspects at the scene of the crime. Not to mention the device, no less implausible for being hoary with tradition, of basing the solution to the crime on trivial details recalled a quarter century later. The slightly musty quality of the novel suits our hero, Robert Forsythe, a young lawyer who has retired out of a rather archaic sense of honour. Giroux is at her best describing that venerable British legal institution, the Temple, and its denizens.

A writer working within a genre has the

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right, if not the duty, to respect its conventions, but one hopes as well for innovative variations on the familiar themes. Despite the publisher's wish to have us believe the novel is at once "classic" and "modern," in many respects the story is traditional to the point of being stuffy.

The author may have felt that the inclusion of homosexual characters was sufficient challenge to convention. Unfortunately, the treatment of the gay characters is disappointing. Although their actions are central to the plot, their perceptions and sensibilities are left largely unrecorded, while those of the other characters are explored in detail. The fact of homosexuality is confronted only in terms of other people's reactions to it.

The inconsistency in the main character's attitude toward gays is especially troubling. At one moment, Forsythe, our sleuth, says that gay love is "as pure as any emotion human beings... are capable of," while at another he bristles at the very thought of lesbianism. While such behaviour might be attributable to ordinary human hypocrisy, the incident leaves a bad taste. Forsythe's prejudice has the last word, and the author gives us no indication that his disdain might be misplaced. This confrontation with lesbianism, and its effect on Forsythe's outdated sense of chivalry, suggest a theme that might have been explored in greater depth: the conflict between different sets of moral values based on sexual assumptions. Had this been developed in a more complete and organic way, I believe the novel would have been stronger and more interesting. As it is, *A Death for Adonis* is a competent and enjoyable, if conventional, book.

Robin Metcalfe

Refreshing trash

Clicking Beat on the Brink of Nada by Kenneth Hale. Spartacus Books, Amsterdam.

At first glance, this book doesn't look too promising. The cover is quite standard: a shockingly handsome young man with golden hair and no shirt stares provocatively out at you from under a rather odd title, which, if suggestive of anything, seems to promise yet another tract on a handsome model negotiating his way through the New York / Fire Island jet set disco scene. A glance at the dust-jacket blurb changes that impression some: this is the chronicle of a "likeable, intelligent, normal and gay high school senior...." This hardly sounds better, but the book turns out to be quite good, and difficult to put down.

Clicking Beat is the story of Steven "Trotsky" Taylor of Little Rock, Arkansas, and Cody, the attractive friend with whom he embarks on a journey of self-discovery. Their situation is refreshingly different: Trotsky's father had been killed several years earlier, his younger brother has a best friend who becomes Trotsky's lover, and his mother is an outspoken socialist at the local university. Trotsky and Cody are both philosophically inclined, which makes for some interesting conversations.

Trotsky is put through an assortment of crises: looking for a job; discovering the limitations of his friendship with Cody; dealing with the death of a friend and redneck harassment of his family for being socialists. *Clicking Beat* does, unfortunately, suffer from the same problem many other similar novels do in that there is an unreal or even unbelievable quality about it. All things considered, however, the book is quite entertaining and a very fast read. A fine example of "good trash."

Alan McGinty

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MESSAGES

WOULD LIKE INFORMATION on Gays in Nazi Germany for a paper on the Pink Triangle. All help appreciated. Drawer E583.

FRIENDS

INTERNATIONAL

BRITISH GUY seeks Canadian woman for mutually beneficial marriage. My lover has had to return to Canada and I would love to join him in southwestern Ontario. Drawer E603.

CANADIAN GUY SEEKS British girl for mutually beneficial marriage. I have had to return to Canada but I would like to rejoin my lover in England. Drawer E604.

I NEED TO HEAR FROM YOU

ISOLATED, BLACK, 31, wishes to correspond with "native" North Americans, orientals and asians. Will answer all replies honestly. Drawer E589.

INTERESTED IN CORRESPONDENCE (+) with authentic horse-lovers/dog-lovers. Box 1134, Stn F, Toronto ON M4Y 2T8.

TORONTO

FRIENDSHIP MALE OR FEMALE

RESPONSIBLE, STABLE, established GWM, 40, 5'11", fit, living downtown. I enjoy a conservative, masculine approach to gay life, have average good looks, athletic and artistic interests and am open, sharing-type person. Would like to meet similarly conservative gay men or women with whom to build good friendships. Drawer E625.

FRIENDS: FEMALE

INTERNATIONAL

GAY WOMEN WRITE/meet everywhere! through The Wishing Well Magazine Program. Confidential (Code Numbers used), supportive, dignified, prompt. Ten years' reliable reputation. Tender, loving alternative. Introductory copy US\$5 (mailed discreetly first class). Canadian women especially welcome! Free information: Box 117, Novato, CA 94948-0117.

SASKATOON

LESBIAN-SASKATOON: I'll be your lover, friend or penpal. I'm a healthy part-time fashion model and head pantry chef. I am 20 years of age and believe it or not, I have never had the opportunity to have a relationship with a woman. I enjoy all types of sports, love journalism, writing books and New Wave Music, especially Culture and Parachute Club. Please respond! Thank you! Drawer E558.

ONTARIO

WOMAN, EARLY 20s, seeks same in Southern Ontario. Enjoys conversation, sense of humour, sports and dancing. Write me, will answer all. Drawer E531.

FRIENDS: MALE

INTERNATIONAL

I'M A POLISH BOY, 28, 172 cm 64 kg, and I'm looking for other boys in all countries for friendship and

sex. My interests are: travelling, music, nature, male porno photos and magazines, and of course, sex with boys. I'm waiting for letters with photo, only in German. K.T., PO Box 167, 42200 Czestochowa, Poland.

TRAVELING SALESMEN, truckers, etc. If you're good-looking, 21-35, trim, clean and passing through mid-USA, let's meet. I'm nice-looking, white, 6' 150 lbs, long brown hair, age 23, discreet. Send photo, phone and desires and I'll reciprocate. Drawer E540.

BE MY SON AND MAKE ME PROUD

VOYEUR FATHER, 47, seeks son. Optimistic, cheerful teddy bear wants to share happy experiences and affection with lonely young man. Any colour, anywhere, wishing loving relationship with older man. Drawer E543.

ENGLISH GUY, 31, SLIM, 6'1", graduate, seeks correspondence with slim guys (21-40) worldwide with view to friendship and future reciprocal visits where practical. Many interests including reading, rambling, photography, politics, travelling and sex! Photo helps. All letters answered. Ron Sheldrake, 231 Upper Bridge Rd, Chelmsford, Essex, CM2 0RU England.

AFFECTIONATELY HOT

ATTRACTIVE GWM, 33, 5'11" 145 lbs. Interests: swimming, water-skiing, boating, travel, cycling, music and quiet evenings at home. Wishes to meet same, 21-40, for companionship, relationship. Enjoys long sessions of hot, affectionate sex. If interested in good times in a country atmosphere, write to Occupant, 160 Parkview Ave, Dundas ON L9H 5X7 or call (416) 523-1968. US gays welcomed.

AUSTRALIA. INTELLIGENT, friendly, discreet male intending to visit Canada (extensively) would like to meet people from all areas. Your hospitality in return for mine if/when you visit Australia. Please write John Stephens, PO Box 379, Potts Point, Sydney NSW 2130 Australia.

HIP-BOOTED RUBBERMAN, mature, uncut, odor-eatin', seeks same for mating, not dating! S/M, B/D out! T.L.C. in! Sincere replies promptly acknowledged. J Coll, RD 1, PO Box 839, Stockton Springs ME 04981 USA.

I AM 21 YEARS OLD, have black hair and brown eyes. I weigh 60 kg and am 176 cm tall. My hobbies include correspondence, reading and collecting gay literature from all over the world. I promise to answer all letters received in English. Marc John Southon, PO Box 625, Strand, 7140 Cape Province, Republic of South Africa.

NATIONAL

LUST-CRAZED FOR YOUNG MEAT

LET ME WORSHIP your hot sausage. I need straight-type street numbers. This bi-stud also gets off on hot, humiliating J/O letters from punk school studs and street kids. Remuneration considered. Send hot horny reply to Rick, PO Box 1363, North Bay ON P1B 8K5.

BARE- NAKED HORNY stud wants to hear from other guys into cocksucking, W/S, chicken, whatever. Let me strut my stuff for you. Revealing photo a must for reply. Drawer E513

JO BUDDIES WANTED with big balls and cock. If you enjoy JO, talking dirty, phone calls, fantasies, big balls, bare feet, write now. Am 37, attractive. Drawer E271.

GWM 50, in great shape, seeking young GWM masculine, sexually versatile to relocate for relationship. Reliable, sober, honest type only. Photo and full details please. Henry, PO Box 6864, Stn A, Saint John NB E2L 4S3.

NOVICE SLAVE

25, 5'11" 160 lbs seeks master(s) anywhere in Canada who know(s) how to put a slave through his paces. S/M, B/D, W/S. I travel widely with my work in all areas of Canada but Maritimes, so I will be in your area sometime Sir! Drawer E453.

23-YEAR-OLD GWM, 6'1" 155 lbs, brown hair and eyes, looking for guys to 27 for long-lasting intimate relationship. Prefer beardless and slim. Currently working professionally, but will relocate for right person. Write Box 1208, Thompson MB R8N 1P1.

GLADIATOR WANTED

32-YEAR-OLD 168 lb 5'11", blond hair GWM into bodybuilding, horticulture, seeks others with similar interests as friend, companion and possible lover. Reply with photo to Box 56, Spruce Home, SK.

ALTERNATE LIFESTYLE

GAY COUPLE, 24/30, Cape Breton NS, seek male live-in or? companion under 35. Must appreciate farm lifestyle/winter isolation. Will supply Room/board/occasional labour. Own income an asset. Try us. Photo/introductory letter appreciated. Let us know what you're looking for. Drawer E572.

GWM, 32, 6', lost in small town Saskatchewan, wants to meet western travellers. Am versatile and into massage. Write with photo and phone number Drawer E586.

BRITISH COLUMBIA

BOOTED BIKERS LOGGERS LINEMEN

MASCULINE slim motor-cyclist, 36, digs a slim dominant dude with very heavy boots. I'm sincere, answer all. Photo of you and/or your boots please. No S/M, but need a man who likes sex with boots on. I like levis, leather, rubber uniforms, outdoor fun and licking your boots, on your bike, in a van, truck or hot car. I like motocross gear, authentic pro sports uniforms, and I'm clean and discreet. Please write: 707-1045 Haro St, Vancouver BC V6E 3Z8.

GBM 28, 5'9" 130 lbs, brown hair and eyes. Seeks goodlooking, well-hung white male for friendship and possible relationship. Many interests. Write with

fectionate, loving and clean. Photo not necessary. Will answer all. Pen pals welcome, race, nationality not important. Drawer E528.

SOUTHWESTERN ONTARIO

35, LOOKS AND ACTS younger, looking for friend around same age in Grey-Bruce area. Sincere and caring. Enjoy nights out with good friends. Photo and phone gets fast reply. Have car will travel. Drawer E545.

20, 6' 180 lbs, interested in meeting a guy with weight set for training and companionship in Kitchener-Waterloo area. Drawer E533.

GWM, LATE FORTIES, into bondage and tickling, give or take. Like to hear from like-minded guys, any age. Drawer E555.

NEW TO AREA. 24 years, fairly goodlooking, seeks friends for fun, etc. Travel to Toronto for the occasional weekend. Recent photo and phone ensures reply. Drawer E606.

KITCHENER-WATERLOO

GWM, SHY AND INTELLIGENT, 22, 6'1" 150 lbs, non-smoker, straight-looking, seeks Renaissance male with sense of humour under 25 for friendship and good conversation. Discretion assured and expected. All replies answered. Photo and phone appreciated. Drawer E626.

SLAVE, 28, 130 lbs, beard, seeks hot leather master into S/M, B&D, W/S, T/T, CB/T and leather. Almost anything for right master. Send letter with photo, sir! Drawer E618.

GAY MALE, 25, 5'11" 150 lbs, seeks master for long, hot, sweaty sessions. London to Windsor area. Drawer E612.

PROFESSIONAL GWM, 38, 5'11" 175 lbs, virile, secure, love arts, travelling, active, healthy, looking for friends, lover 21-35. Slim. Can help financially. Phone required. Discreet. London, Toronto, elsewhere. Drawer E609.

STRAIGHT-ACTING CUTE GUY, 24, down to earth, has varied interests, seeks same for friendship in London area. Photo appreciated. Drawer E597.

YOUNG, HOT AND HORNY

ATTRACTIVE STUDENT, male, 21, slim, physically fit, 5'7" 130 lbs, seeks similar young guys to 30 with hard cocks. Love cocksucking and deep kisses. Let my hot lips satisfy you! Guelph area. Your place. Drawer E560.

CUDDLY GWM SEEKS SAME. Am 60, slim, masculine, 6' tall, well-hung, honest, quiet, sincere, passive nature, need easygoing GWM buddy fond of affection, kissing, arts, music, outdoors, close friendship for lasting relationship. Age unimportant. Serious replies with photo only. Drawer E591.

EASTERN ONTARIO

GWM, 36, 175 lbs, 6' needs hairy ass spanked or beaten with belt. Interested in B&D and S/M. Limited experience in both. Will answer all. Photo if possible. Your place only. Prefer 21-35. Groups and couples. Sir! Ottawa West - Kanata. Drawer E619.

DOMINANT MASTER

WM, 5'10" 170 lbs requires slave who responds well to strap, crops and other discipline. Prefer submissive ass-eating blond who finds ecstasy in being naked, bound and licking my boots. Write with photo and phone. Drawer E602.

PETERBOROUGH

YOUNG-LOOKING Chinese, cute, seeks sincere, slim or masculine guy for one-to-one relationship. Let us explore the future! Peterborough area. Drawer E526.

OTTAWA

22-YEAR-OLD WITH BLUE EYES, dark brown hair, 125 lbs, 5'8". I've been described as looking a lot better than average. I am not the GQ narcissistic type, nor am I a rocker in faded jeans, but rather I am like many men in Ottawa, straight-looking and, more or less, "straight" behaving. I love films (foreign or light), appreciate intelligent discussions (political or non-political) and least of all, I don't like exhibitionists. I'm interested in meeting a similar guy (i.e. a Yuppie, who can be, sometimes a bit square), preferably in his mid-twenties, who enjoys company just as much as time spent relaxing by himself. My reply will be guaranteed only if you send a photo. Confidentiality is guaranteed to all. PO Box 1461, Stn B, Hull PQ J8X 3Y3.

SLAVE WANTED

MASTER, 40s, trim, masculine, sane, experienced, accepting applications for evening or weekend slave. Limits respected and expanded. B/D obligatory. Long-term relationship possible. Drawer E581.

TORONTO

HANDSOME BI J/O STUD seeks action with other hot men. Am 29, 6' 165 lbs, moustache. Photo a must before meeting! Travel frequently — can accommodate buddies. If you want the best, then go for it! Drawer E049.

NUDE PHOTOS OF YOURSELF?

Head shots, nudes, negatives returned. Phone studio 532-4380. Inquiries welcome, inexpensive.

ATTRACTIVE masculine male, 27, seeks masculine attractive male under 25, with jeans and black leather jacket to have fun and jerk me off slowly. I love to cuddle. Photo and phone. Drawer E456.

BM, 34, 6'2" 185 lbs, wants hung married G/active W/M able to go more than one round. 22/40 wants just satisfaction. Drawer E458.

BLACK MALE WANTED

TALL, HANDSOME, well-built white male who is shy, sensitive and athletic but also lonely would like to

meet slim, strong, Greek active black male who enjoys the good life. I travel a great deal by myself and need a sincere, loving companion. Photo, phone with reply appreciated. Box 2647, Stn F, Scarboro ON M1W 2T1.

VERY ATTRACTIVE GWM, 28, into body-building, very nice body, dark hair, blue eyes, 5'9" 155 lbs, looking for under 30, prefer tall blond guy with good body but will answer all. Like dancing and sex. Picture, phone, fast replies. Go ahead, I'm horny. Drawer E448.

PROFESSIONAL MALE new to Toronto. 6'3" 210 lbs, losing, 30. Not into bars but enjoys life. Take a chance. Photo, phone. Drawer E449.

COUPLE, MALE, in mid-thirties, with cottage on water in Muskoka region, would like to meet other cottagers or local gays for weekend socializing. Drawer E554.

MAN, 39, seeks other man for buddy-friendship and sharing. 25-42, must be mature, warm, fun, caring, intelligent and financially independent. Sincere replies only. Drawer E518.

GWM, VERY GOOD-LOOKING, moustache, seeks same for sexual encounters of the fun kind. Into most things. Possible relationship with right person. Send photo and phone. Drawer E544.

CLEAN, LEAN, INEXHAUSTIBLE GWM, 24, seeks muscular topman who lives alone or muscle-bound couple for physical love. Photo, phone appreciated. Drawer E539.

PASSIONATE, affectionate, romantic male, 39, 5'8" 165 lbs, seeks honest, sincere guy up to 35 for long-term relationship. Looks unimportant. Not into bars. Discretion assured. Drawer E529.

EASY-GOING MALE 42, 5'9", sexually versatile, seeks considerate, honest, giving person 38-48 who enjoys good conversation, music, country hikes, travel and is not currently into bar scene. Discretion assured and expected. Drawer E530.

MALE, 30s, looking for sincere type. Enjoys movies, arts, dining and travel. Males 25-40 please reply. Photo appreciated. Thanks. Drawer E532.

COMBINATIONS

GWM, COUPLE, 20s/30s, well-hung, sexually versatile, G/A/P, seek other like-sexed, B/W, singles, couples for multiple combinations. Photo/phone first reply. Drawer E534.

LOOKING FOR AN HONEST, affectionate gay male, preferably Portuguese or Italian, for a mate or companion. I'm masculine, 31, 5'7" 138 lbs. Send your photo, phone number to guarantee response. Discretion assured. Drawer E535.

BODY-BUILDER and karate gay, very attractive, professional, sincere, independent, seeks slim, discreet gay man 20-35. Not into bar and public scene. I know that you are somewhere. I'm 31, 5'7" 138 lbs. Send photo/phone number to guarantee reply. Drawer E536.

ARTIST, MALE, 32, slim, shy, witty, informal, seeks masculine, compassionate, non-promiscuous friend who lives in west end. Please send photo. Drawer E520.

BOOTED BIKER

MOMMIE CAN'T TAKE the pictures this gentleman photographer can. Lean and mean or butch and burly, if you want your macho male look on film, seek no more. Discretion assured and payment a smile. Now flaunt it and say cheese. Call 922-7816.

PROFESSIONAL GWM 38, hairy chest, 5'10" 150 lbs, looking for a man to share a relationship, mutually stimulating emotionally, intellectually, and physically. Theatre, reading, skiing, outdoors, music, sunbathing, travel are some of my interests. Discretion assured. Let's meet. Drawer E522.

THIS IS NOT A SEX AD! My friends all hate my computer! I have a Commodore-64 and want to meet gay guys who adore their 64s. I'm no expert but I'm keen to learn. Dave 920-3283.

TV/TS MISTRESS required by tall, trim, masculine bi-male, 46. You are extrovertly attractive and preferably pass in public. You will be treated as a lady with warmth and sensual attention. Discretion and no-pressure enjoyment assured. Photo and phone appreciated. Drawer E523.

SEX SLAVE

HOT YOUNG submissive male has need to service one or more masters into B/D, light S/M, V/A. Tell me how you want to use me, Sir! Photo appreciated. Drawer E527.

HAVE YOU BEEN STROKED TODAY

WHY NOT! GWM 44, 5'11" 150 lbs, needs live-in playmate 35-50 who's tuned in and turned on. Must be professional and discreet, masculine and sincere. 3-piece suits 9 to 5 and cutoffs and raunch after 6, great! Leather/denim and tuxedos are in the closet, not me! Anything goes sexually. Race and colour are not important. Photos exchanged. Roy. Drawer E547.

UNIFORM/BUSINESS SUIT

GWM 30, blond, blue eyes, hot buns, wants well-hung studs in uniform or business suit. Into desk-top action or related activities. Your photo gets mine. Drawer E548.

DO YOU WANT A TRUE LOVER

MALE 27, golden-brown hair, green eyes, well-built, 130 lbs, honest, warm, caring, wants to meet attractive male, 20-30, sincere, for friendship and true relationship. Drawer E549.

GWM, 35, 5'10" 175 lbs, brown hair, reddish body hair, muscular build, masculine, easygoing country type, very horny, well-hung. Enjoy quiet times, music, little drink and smoke, mutual JO. Seek straight-

**GWM seeks
same
●
GWF seeks
same**

What does this mean?

Classified shorthand is a good way to say a lot in a little space, but it can leave you saying things you may not mean. If you're a Gay White Male or a Gay White Female looking for a fling or a friend, and if race doesn't matter to you, don't limit your options inadvertently. Tell people what you want in your own words and you'll get results!

looking easygoing younger male or couples for good times, have country home. Let's hear from guys in central and eastern Ontario. Hope to hear from you soon. Drawer E001.

PROFESSIONAL GWM, 38, 190 lbs, 6'4", seeks young man over 21 for hot times. I am into most things and love spanking. Discretion assured and expected. Drawer E162.

BOXERS/FIGHTERS WANTED

GWM 38, 6' 155 lbs, trains regularly, experienced, looking for opponents. State your terms. Exchange photos, details. Discretion assured. Drawer E550.

ATTRACTIVE MASCULINE GWM, 30, wishes to meet hot Italian or other mediterranean men 21-40 for discreet encounters and heavy sex. Drawer E551.

HI SAILOR!

I DO NOT WANT to tie you up and beat you and I expect you will have no desire to do the same to me. I abhor violence. And, aside from one smart easy chair I picked up in Europe, I am not into leather. I mean, if I want leather sex, I'll rent a cow. What I do like are people who are humane, intelligent, sane, witty, independent, financially secure, clean, well educated, career oriented and fun-loving. People like me. I am 25 years old (I still get asked for ID on good days), but experience has taught me that age has nothing to do with maturity so I do not seek a man in any particular age bracket. Sex is great at any age. It is not, however, my sole purpose for placing this ad. I have lived in Toronto all my life and I can count my good friends on one hand. (I can count my current bedmates on my vagi-

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na... I don't have one.) I find this city to be a cold and difficult place to meet people. That's why I travel a lot. And that's why I've written this ad. I would like to meet men who share my interests, and not necessarily (but not ruling out) my bed. Men who are successful and who enjoy good conversation over a good meal or cold pizza and warm beer at 2 a.m.; men who like popular music, theatre, books, television, films, music videos, dirty movies, getting drunk and silly, weekends in Montreal and New York, winter vacations in hot climates, imported chocolates and champagne, Joan Rivers on the Tonight Show, lazy days at the beach, Dynasty (ABC or Ming), shopping, crying, living, laughing and loving. I don't want to get married; I'm not looking for a permanent relationship because I enjoy my independence, but then you never know. I believe your friends are the most important people in your life (next to your mother, of course) and you can never have too many (friends, not mothers). If you think we can be friends, acquaintances or just two ships that go "Sail me, dock me, drop anchor" in the night, drop me a line. For those into vital stats: you already know my age, I'm almost 6' tall, almost 160 lbs, brown and green (that's hair and eyes and never vice-versa), very clean-shaven, noticeably white, usually male, unswayingly homosexual and often gay, considered handsome by those with good taste, never had VD and never wish to, and, fanfare please, well-hung-and-nice-ass-but-not-a-size-queen-though-I-do-love-a-man-with-a-moustache-and-hair-on-his-chest-but-not-exclusively-and-I-hate-tattoos. I work odd hours sometimes, which can put a damper on one's social life, but it also allows me to be flexible. I welcome responses from anywhere in the world, and especially from Toronto, Montreal, New York and our beloved City-By-The-Bay (San Francisco Bay, not Hudson's Bay). Discretion, respect and privacy assured and expected. Sugar daddies, celebrities and handsome, young heirs not mandatory but always appreciated. All credit cards. (Just a little joke!) Well, they did say "any length" with my subscription. Write soon, as Victor Kiam once said, "What have you got to lose... except your whiskers!" Drawer E537.

GAY CHINESE MALE 5'8" 135 lbs, sincere, honest, kind, pleasant, considerate, decent, young, attractive, seeks same quality GWM. Reply height, weight, age, photo, phone. Drawer E557.

PROFESSIONAL TORONTO GWM couple 33 and 35, seeks professional gay male and gay female couples in Metro Toronto and greater Buffalo areas for strictly platonic friendships. Drawer E559.

YOUNG MAN, 28, fun-loving, sensitive and true, green eyes, Celtic good looks, seeks burly, artistic "mountain man" with big, big beard and bigger heart. Age unimportant. Drawer E369.

GWM, 29, into body-building. Blond, blue-eyed, 145 lbs, well-built, with nice sense of humour. Looking for Top with big "D" to please. Prefer under 30, slim, good-looking. I am into leather, bikes, denim. Not into SM. Dinners, music, video, and love good times. My place or yours. Well-established. If you're from out of town, stay with me. Give me the time of my life. Photo and phone, please. Will answer all. Drawer E573.

MAN, LEAN AND STRONG, 40, 5'10" 160 lbs, invites rough/gentle, hot/warm occasional sex play and fantasy workouts with equals, any age. Drawer E570.

BLUE EYES, DARK HAIR, moustache. Articulate, intelligent and attractive career professional looking for same. 30, 5'7" 130 lbs. Prefer 25 to 35 with some sincerity. Photo a plus. Drawer E571.

EX-COP, GWM, 36, 6', 175 lbs, seeks one special clean-cut, uncut masculine man for hot and good times. Butch masculine attitude and photo gets mine. Let's go for it! Drawer E561.

HOT, HUNG AND HANDSOME, looking for hot young buns to plunge into. Reply with details, photo and phone. Drawer E562.

WRESTLING PARTNER WANTED by 23-year-old butch, built, blue-eyed GWM. Photo/phone. Drawer E563.

VERSATILE, MOUSTACHED GWM, 35, 6' 165 lbs, wants and needs you for adventurous and imaginative affair if you're 21-35 and looking for the same. Fantasy and photo required. Drawer E564.

GOOD-LOOKING MALE, 35, 5'7" 140 lbs, would like masculine top male 21-27, trim, well-hung, 6', masculine enjoys Greek, water sports, porno, also enjoys music, theatre and good restaurants. Prefer Toronto area. Write sending photo for quick answer. Lasting relationship wanted. Drawer E628

MATURE, AFFECTIONATE MALE who believes in black and white men together seeks black counterpart for friendship, relationship. Need someone to admire, care about and love. Drawer E574.

LET ME HEAR WHAT YOU WANT

CUTE, BLOND, BLUE-EYED 24-year-old male would like to be dominated by good-looking GWM under 40. Must be well-hung. Let me hear it! Reply with photo. Drawer E575.

ARE YOU UNDER 5'5"?

THIS 5'10" BLOND digs hot stuff in small packages. I'm affectionate, honest, shy, randy, sensual, fun, flexible. Let's get together. Drawer E576.

ATTRACTIVE BLOND, 32, slim, body-builder, seeks good-looking man, athlete preferred, as fuck-buddy and possibly more. Photo a must. I'll send you mine in return. Drawer E577.

THIS OPPORTUNITY requires a down-to-earth kind of guy into film, politics, wine, theatre, music (equivalencies considered) to interface with 26-year-old GWM who prefers above to baths/bars. No agents. Equal opportunity. Drawer E578.

BLOND, HANDSOME, FIT & MARRIED
ME: BLOND, 5'11" blond moustache, blue eyes, 150

lbs, very fit, age 32, considered handsome by friends, straight-acting, straight-looking and married. Looking for super-hot but very discreet encounters with the right man. This would lead to a long-lasting, very loving, mutually supportive friendship. I'm new to this scene but I'm ready for it and I learn fast. Not interested in drugs or pain, but smoke joints occasionally. You: Maybe married, maybe not. Definitely, you're super-hot but very discreet. You're straight-acting, straight-looking. You like to talk, share, be open. You're not just looking for a one-nighter, either. You're handsome, you like yourself, know who you are and what you want and need. Drop me a line. Photo and phone also appreciated. PO Box 170, Station Q, Toronto, ON M4T 2M1.

QUESTION: Are you a man between the ages of 21 and 35 and think you may be attracted to a good-looking, Italian, hairy student who happens to be very horny, intelligent, and a touch shy? (OK, you can stop laughing now!)

ANSWER: Stop whatever it is you're doing and send me a brief letter today! PS: All light SMers are welcome to answer this ad. Drawer E582.

GWM, 40, LOVE TO WEAR GARTER BELTS, panties, baby dolls, etc. Want to meet a man who can give sweet discipline. If you're right and you love to spank my buns or other favours, send letter and phone number. Drawer E475.

WISH TO MEET AND KNOW MALE 35-45, Niagara-Toronto area. You are extrovert, your own man, dominant, masculine, warm, considerate, bodybuilder, enjoys city/country setting, not captive of any role. Jeans/leather. From you as role model, I, GWM 43, wish to learn, emulate, develop revised style of life. Photo appreciated. Drawer E503.

HANDSOME AIRLINE CAPTAIN INTO SHORTS, DENIM, jockstraps, uniforms, 5'11" 165 lbs, 32 yrs. Explore my shining zipper before taking my beautiful, thick, cock. Phone, photo. Drawer E509.

SUNTANNING BUDDY and summer friend would be great: The perfect dream. GQ-type male seeks same. Box 921, Stn A, Toronto.

GAY WHITE PROFESSIONAL MALE GAY WHITE PROFESSIONAL MALE: 30, lives downtown, good job, stable, seeks same 25-32. Am sincere, somewhat shy, conservative, good sense of humour. Enjoy most sports, bowling, movies, quiet times, good friends, going out weekends. Only clean, down-to-earth, sincere people, who believe in one-to-one relationships should respond. Reply with telephone number and photo if available. Drawer E370

FUN-LOVING GOM, EARLY 30s, professional, interested in all quality things in life, specially sincere, honest, secure persons. Am interested to meet someone who would like to share these qualities and more. Reply with photos and phone numbers. Drawer E483.

BOTTOM SEEKS TOP **MASCULINE, CLEAN-CUT BOTTOM,** mature, a bit shy, slim, 30, 5'8" 130 lbs, healthy, dirty-blond hair, firm ass, uncut. You are dominant, mature, relaxed though self-assured, considerate, health-conscious, fit. Both of us enjoy intelligent scenes/uninhibited sex, head trips as much as body trips. Neither of us into street drugs, pain or filth. I want an understanding partner to exert his will and expand my boundaries. You need a subordinate male who is willing to relinquish control of his mind and body to your authority. Please include phone number with letter. Reply to Box 653, Stn K, Toronto, ON M4P 2H1.

MUSCULAR MAN, 29, seeks others for body contact, oil, and sweat sessions, wrestling, J/O, nipple work. Please enclose photo. Drawer E624.

CUDDLY MALE, NICE SMILE, weightlifter's build. Various spiritual, cultural and athletic interests. Seeks another for friendship and/or relationship. I have a sexual dysfunction. Drawer E623.

DISCREET, FRIENDLY, YOUTHFUL WM, 55, nice-looking, clean-shaven, 5'7" 135 lbs. Very trim, smooth body. Seeks similar males of any race, colour. Ages 21 to 39 for occasional JO sessions. Total discretion essential. Drawer E620.

MILDLY MANIC MIDDLE-AGED MALE seeks similar for friendship, quarrels, reconciliations and what have you. Replies to all respondents. Drawer E617.

FAIRLY WELL-PRESERVED GWM, 45, 5'8" 140 lbs, intellectual and cultural interests, seeks clean-shaven attractive man to my age. Drawer E615.

GWM, 40, seeks young guys for kinky, raunchy sex. Anything considered. Send revealing letter. Photo appreciated, phone. Drawer E614.

"HARD" DAY AT THE OFFICE? **ATTRACTIVE, MASCULINE, VERY HORNY** businessmen sought who really appreciate regular, good head on your way home from the office. No need even to undress. 5'8", slim, masculine, straight-appearing, clean, trim black beard/moustache, good-looking, warm hungry mouth. Ethnic, social background unimportant. Prefer clean, discreet, under 45 years. Must be cut. Social connotations not requested. Phone number, first name only. Imaginative, enjoy erotic, also. Phone calls. Facial hair big plus. Drawer E613.

ATTRACTIVE, BLACK professional, 32, athletic, healthy, creative, considerate, stable, responsible, sincere, masculine, straight appearance, with a sense of humour and discretion, several interests, seeks male with similar qualities, primarily for friendship, but possibly open to more. Photo/phone number appreciated and answered first. Drawer E611.

BARS DO A JAIL CELL MAKE, lonely models and stuffy moustaches too, while your life passes by. 125 lbs of lithe, jungle male, clad in potent oriental flesh, dares you to break the mould. 22 years old, solid mid-

dle-class character with definitive mind, versatile in love/sex. All you must be is idealistic, average-looking and under 26. Go for it! Drawer E608.

GAY TRANSVESTITE would like to meet same and others for mutual enjoyment. Write: Boxholder, PO Box 1293, Stn A, Toronto ON M5W 1G7.

BLACK, ACTIVE, masculine male, very nice body, university-educated, seeks handsome, stable male to age 30 for relationship. Must be attractive and well-built. Photo and phone appreciated. Drawer E629.

GIVE ME A TRY! **GWM, BLOND, MASCULINE, 38, 6' 170 lbs,** seeks fun friend 21-40. Interests include cuddling, VCR, toys, fantasy and/or stimulants. Let's get together. Drawer E601.

PROVEN A "PERSONALITY WINNER," great friend and chum, vibrant male is shopping for fall and winter inspirational friend. Paul, 698-8585.

MERELY MORTAL GWM seeks imperfect mate. Me: 39, 5'10" 160 lbs, accidentally good-looking, incidentally professional, modestly creative, sporadically intellectual, arguably hyper, gently paranoid, predictably horny and periodically filthy. Hates pretension, falsehood and sleeping alone. Loves a tough mind, tenacious spirit and tight bod. You: 25-45, kind, warm and emotionally available, with a sense of humour and a telephone number. Drawer E600.

OK, YOU WANT TO MEET a young (21) student. You're probably 23, give or take 3. Want to know more? Write. It's real easy. Let the BP show you the way... Drawer E596.

BLOND, BLUE-EYED, 28, 5'11" 170 lbs, artistic, attractive. Seeks hunky male under 35 for fun, possible relationship. Photo, phone preferred. Drawer E595.

ARE YOU "MR RIGHT"? **STRAIGHT- AND PROFESSIONAL-LOOKING** man needed for "social" business functions, with straight- and professional-looking woman. I can return the favour. Lynn 239-1051.

MUSCLE-WORSHIP. GWM, 29, slim, short, into body-worship, seeks muscle guys who need adulation and respect for their bodies. Novice bodybuilders who want to try out posing routines also welcome. Discretion assured. Drawer E594.

HOT BUNS FOR ASIAN GUYS **NEW YORK GUY, 39, white, 5'10" 145 lbs,** visiting Toronto Oct 1st thru 14th. Active french, passive greek, seeks young Asian guys for afternoon brief encounters. No long-term involvement, only mutual satisfaction. I dig oriental guys. George, Box 306, Fort Hamilton Stn, Brooklyn NY 11209 USA.

SINCERE, MASCULINE, HONEST 39-YEAR-OLD seeking masculine, clean-shaven friend to age 25. Not into the gay scene. Enjoy quiet times and travel. Looks and nationality unimportant. I'm not prejudiced. Photo and phone appreciated. Will answer all. Drawer E587.

ATTRACTIVE **ATTACHED YOUNG BLACK MALE,** athletic, intelligent, highly-sexed, needs similar AIDS-conscious Latin, Italian or other dark, virile, hung-thick male to 35 to work me inside and out on a regular basis. Please send photo and phone. Discretion assured and expected. Drawer E590.

MATURE MALE SEEKS ASIAN PAL **MASCULINE, SINCERE** 39-year-old seeking young Indian, Arab or other Asian males. Masculine and clean-shaven guys appreciated. Not into gay bars or discos. Love quiet times and travel. Looks unimportant. Photo and phone appreciated. Drawer E588.

GWM, EARLY THIRTIES, well-hung, Mediterranean look, interested in culture, arts, travelling and sex. Love cuddling and conversation. Affectionate, good-looking men, gay, bisexual or married can respond. Photo will be appreciated. Drawer E592.

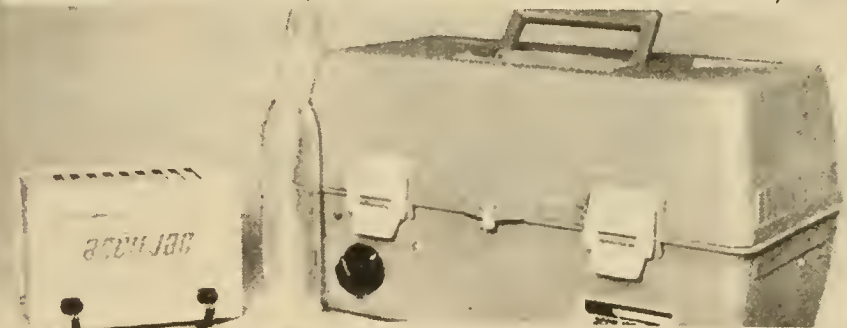
MONTREAL **GAY MALE 29,** good-looking and in good shape, 5'10" 155 lbs, wishes to meet younger male 18-22, any race, for friendship, etc. Penpals also welcome. Photo appreciated but it's OK if you don't have one. Drawer E552.

NEW TO MONTREAL **GWM, MID-TWENTIES,** short brown hair, hazel eyes, 5'8" 143 lbs, new to Montreal, the city of love and excitement. I would like to hear from and meet gay males 27-35 years of age for friendship and whatever else that may develop. Looks and race unimportant. Some of my interests are meeting and getting to know new people, candlelight dinners for two, movies, leisurely walks and cycling etc. I love cuddling, kissing and caressing. Sex is great though I am not really into the bar or sauna scene. When I am good I am good but when I am bad I am better. Now that you have taken the time to read my ad, take the time to answer. Photo not necessary, phone number appreciated. Penpals welcome. Drawer E621.

MONTREAL REGION. Camping-hunting buddy wanted. I'm 6'2" 167 lbs, blond, athletic, 40 years, professional, bi. Have very large, well-equipped tent. Camp, hunt small game, September-December, northern Quebec. Enjoy excellent food, wine; no dope. Seeking bi or gay slim, clean, athletic, non-hairy, masculine guy, or a gal, under 28, French or English speaking, to join me weekends camping. Hunting your option. Educated, good conversationalist essential. Reply with phone number, brief background, photo if possible, to Box 1863, Stn II, Montreal PQ H3B 3L4.

QUEBEC **WM, 144, 5'9",** thick, short, brown hair. Into A/T, dancing, poetry, travel, friendship. Write: Box 431, Sherbrooke, QC J1H 5J7.

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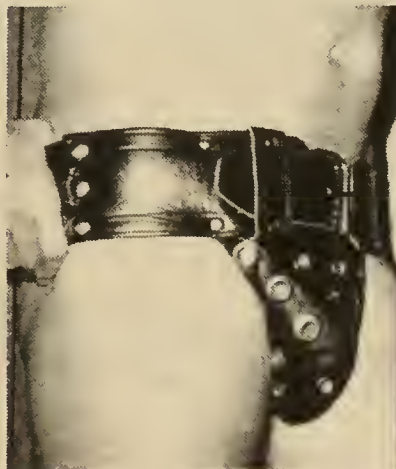
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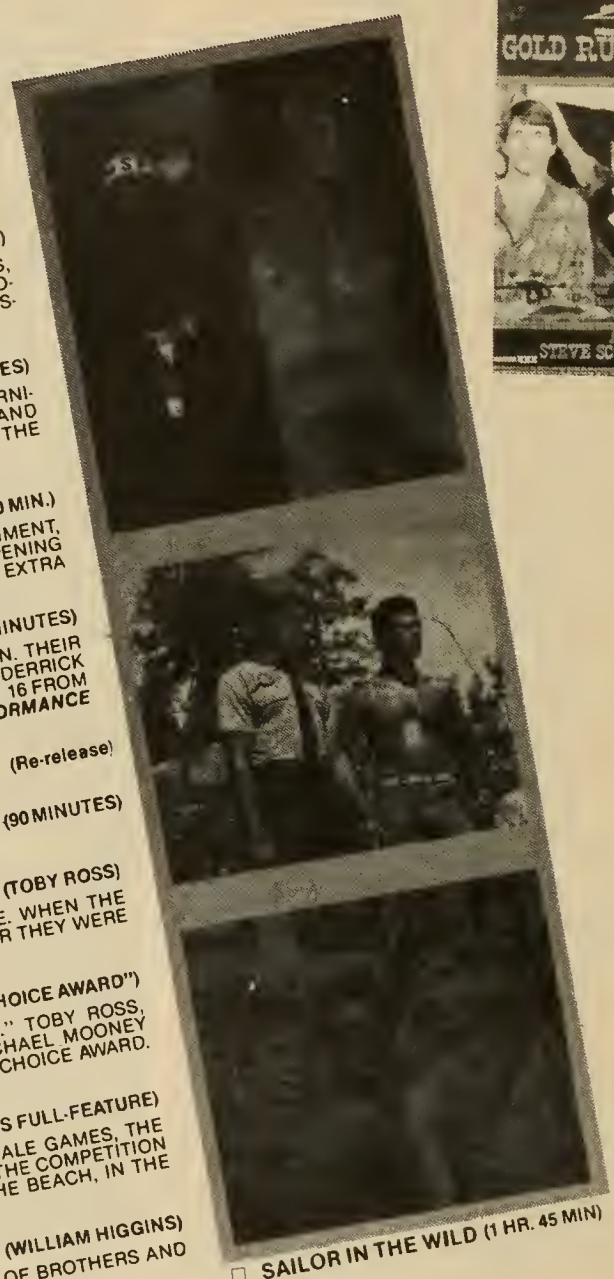
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ATTRACTIVE GWM, MASCULINE, 30, 6'4" 168 lbs, hung, hairy, circumcized, wants to hear from guys 18-35, anywhere, who get off on well-worn sneakers, Converse, Nike, etc, Kodiak boots, sweat-sox, woolen sox, jockstraps, gym gear, underwear, etc. Will buy your well-worn Nikes, etc. Photo gets mine. All answered. Drawer E579.

FREDERICTON. Do you want to meet a 35-year-old GWM, 6'3" 180 lbs who has so much to give in so many ways? He's looking for a relationship with the right fellow. He's lots of fun (good sense of humour). He likes calligraphy, cats, cooking, hiking, swimming, music, sex (of course) and is multilingual. If interested, please write. You'll be glad you did. Drawer E569.

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NOVA SCOTIA MALE, 50, seeks correspondence and friendship from all who enjoy letters. Please give mailing address. Drawer E546.

29-YEAR-OLD MALE between Digby and Yarmouth. Not into heavy sex but likes male companion for good clean fun. Cuddling and conversation my specialty. Quick meeting possible. Drawer E260.

NS MALE, interested in hearing from same for friendship and adventure. Please include phone number. Drawer E567.

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HORNY, HUNG YOUNG GWM, discreet, straight-acting, considerate, sincere, wants to meet other goodlooking men for friendship, fun times or penpals. Serious replies answered. Drawer E521.

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MALE 25, 5'10" 175 lbs, discreet, wants contact with other males for hot sex and fantasies. Trade mags and videos, good relationship, confidentiality guaranteed. Send name, photo if possible, and phone number with time to call, or address. Here's your chance to have a completely honest relationship, no strings attached. Write Don Robinson, PO Box 781, Stn C, St John's NF A1K 5L7.

30-YEAR-OLD MALE has blue eyes, brown hair, 150 lbs, enjoys exercising. Would like to hear from others. Not into heavy sex, drugs or bars. Would like a life-time commitment. Photo appreciated. Drawer E566.

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BOLD GWM, 2+, fun, versatile, available as escort. 482-6621, JB.

BRIGHT, ATTRACTIVE STUDENT, 21, discreet, versatile and youthful, seeks position as personal escort. Steve, 961-4680.

HANDSOME MODEL/ESCORT under 25 required by attractive professional male, thirties, for regular encounters. Prefer student type. Totally confidential. Photo please. Box 211, Kitchener ON N2G 3X9.

ATTRACTIVE YOUNG BODYBUILDER available for private posing. Call 923-8871.

PRISONERS

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a penpal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

GAYS AND YOUNG PRISONERS threatened with sexual exploitation, in institutions everywhere, benefit from the work of The Prometheus Foundation, which also protects gays in society from rip-offs by unscrupulous inmates. For information on the Pen Pal Group and other vital programmes, and a copy of FIRE!, the Foundation's newsletter, send SASE to: Prometheus, Box 12954, Pittsburgh, PA 15241.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

I'm from Jacksonville, Florida, weigh 165 lbs, am 5'9", Black, and have brown eyes. Ernest Walker 034775, PO Box 221, Raiford, FL 32083.

INCARCERATED BLACK MALE to be released near the end of the year would like very much to correspond with another male of any race for open-ended relationship. I'm 5'11" 155 lbs, attractive, in perfect health, intelligent, adventurous, romantic, and as real as they come. Joe Lewis Holland 022832, PO Box 221/3-T-21 MHU, Raiford, FL 32083.

24-YEAR-OLD white male, 5'11" 178 lbs, large frame, hazel green eyes, light brown hair. I'm doing five more years to the Parole Board and seeking correspondents who might help me keep a civil and constructive mind. Am an optimist, intelligent, enjoy reading, music and sports. Ron A Tannert 153-355, PO Box 45699, Lucasville OH 45699-0001.

HI THERE. I'd like to correspond with people. Please write to John Walker, Box 221-071456, Raiford FL 32083. Thanks!

I'M 24 YEARS OLD, approx. 135 lbs, brown hair and eyes. I'm into nature, some sports, and movies. I like Rock and Roll and country music. My favorite hobby is the study of meteorology. I will accept and answer any mail. Anthony J. Trombitas 97711, PO Box 97, McAlester OK 74502.

I'M 24, 6'1" 190 lbs, and Black. I enjoy chess, reading, writing to B/M or anyone who wishes to write, also being myself. James Hobley 63-216, PO Box 221, Raiford FL 32083.

BLUE EYES with shoulder-length blond hair. Seek other gay males who are into politics, individual rights, Asian culture and peoples. Especially interested in hearing from Asians, but will answer all that enclose a S.A.S.E. Edward G. Evans C-41476, California Mens' Colony, 2150 PO Box A-E, San Luis Obispo CA 93409.

WHITE GAY MALE 26, very mature, sincere, honest and open. 5'9" 135 lbs. Blue eyes, brownish blond hair. Will answer any letters, and appreciate it very much. Michael A. Hollon 8210, Reformatory D.O.C., PO Box 30 21-6-C, Pendleton IN 46064.

MY NAME IS LUCKY, informal definition of Frederick. I'm 29, 165 lbs, black hair, dark brown eyes, medium muscular build. Hobbies and interests: poems, cosmetology, modeling, cooking. I'm a realist and will answer all who are sincere. Frederick Paul Luckett 156525, PO Box 45699, Lucasville OH 45699-0001.

I AM A PRISONER in the Texas Dept. of Corrections. I am 25, 6'1" 165 lbs. I love all sports and am very athletic. I have black hair and brown eyes, college education, lonely, honest and sincere. My hobbies are writing, reading, chess and photography. Synnachie McQueen, Ramsey I, Rt. 4 Box 1100, Rosharon TX 77583.

INCARCERATED BLACK MALE 29, 6' 157 lbs. Sincere, open and caring. Seeks someone with similar traits. Looks, race, age or sex is unimportant. Please write — will be released in Jan. 85. Lawrence McCoy 173-313, PO Box 45699, Lucasville OH 45699-0001.

PLEASE HELP ME find a new friend. I'm very lonely and shy, my family has turned their backs on me. I've been locked up 6 years and I'm very innocent. I'm 26 years old, will be 27 on November 3rd. McKean S. Davis Sr 158712, PO Box E, Jackson MI 49204.

PRISONER 34, 6' 150lbs, black hair and brown eyes. Interests: music, dancing, all outdoor activities. Stephen Burden 91507, PO Box 220, Stringtown OK 74569 USA.

SEEKING TO ESTABLISH a good relationship with someone who will write as often as I write; someone with whom I can share my feelings, thoughts, future plans and my deepest desires. I am 28, 5'11" 148 lbs, brown hair, hazel eyes, clean shaven, and a non-smoker. I love to write, read, swim, play bridge and chess, and to cook. I have an associate degree in Business Management and Accounting. Shelton Wm Durrah, PO Box 45699, Lucasville OH 45699.

GWM 23, good-looking, attractive, sincere, open and honest inmate seeks same for long-term relationship and lasting TLC. Response gets mine. Bryan Stuber 29449, ISR, BOX 30 K-6, Pendleton IN 46064.

LONELY GAY MAN, 24, blond, 180lbs, Cancer, doing 10 years. Presently in solitary confinement. I love to read, and play sports. Originally from Oregon, I have lost all contact with family and friends. Please write. Emmette Mitchell C-22649, Calif. Men's Colony, PO Box A, San Luis Obispo CA 93409.

WHITE MALE, early thirties, would like to correspond with persons from the LA and San Francisco area. Will be getting out in 9 months. Sincere letters will be answered. Picture a must. N. Coffey, PO Box 60, Mission, BC Canada V2V 4L8.

OTHER

GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall or call 362-6928 or 961-8046. We are here to help you.

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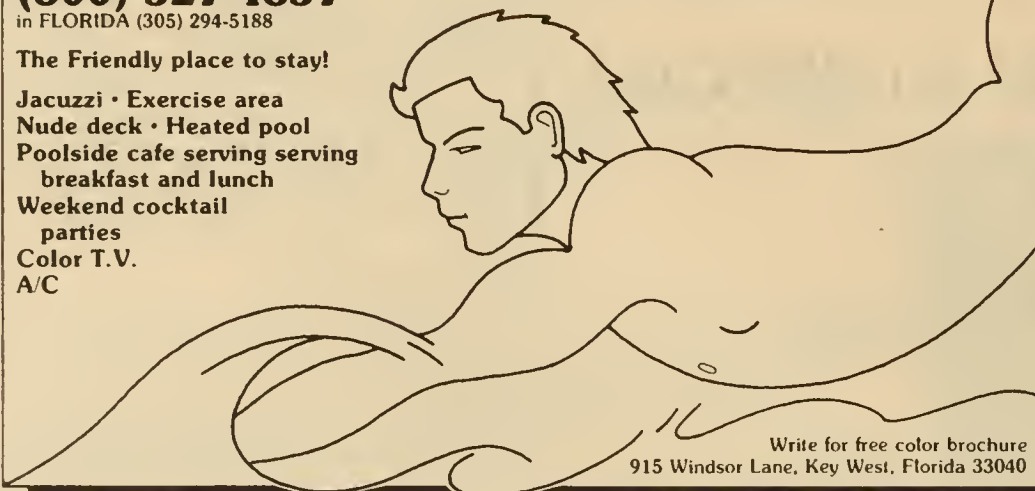
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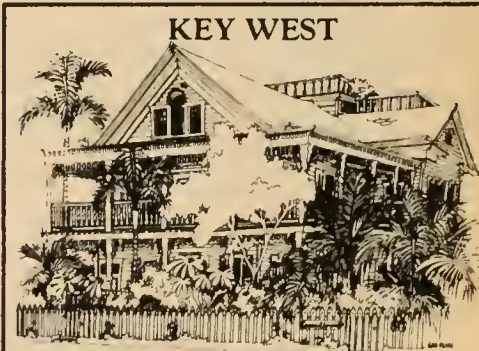
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Jack Anderson

ASTOUNDING TALES

He is a writer, a fantasist.
He lives alone,
Has always.
No one knows how he lives.
He seems to know no one,
Has no close friends.
He keeps to himself.

What he does is send stories,
Fantasies, to magazines,
All of them alike.
In his fantasies outrages
Of immemorial slime
Burrow beneath Main Street
Or howl in locked attics,
Or the ooze of corruption
Oozes deviously
From the Great Lakes by moonlight.

There is always a hero,
Reasonable, middle-aged,
Who always has a young friend (male),
A "card," a "character,"
Who goes along on the adventure.

Sometimes they're hikers
Who decide to explore
A deserted farmhouse on the prairie,
Or they're antiquarians with a taste for the macabre
Secretly digging in ruined churchyards,
Or the hero's a reporter intrigued by strange rumors
And his friend's a bright-eyed grocery boy.

Whoever they are, the same things happen.
They turn a key in a lock,
Open a coffin,
Roll away a stone,
And then behold the monstrous, the nameless, the
unmentionable,
What no one dares speak of,
And it comes alive,
Oozing, creeping, slithering out
To get them.
It always gets his pal,
Then keeps on coming.

But the hero manages
To hold it back
And lock it back up,
Lest it do more.

Yet just as he's ready
To drive the stake
Or shove the boulder into place
There is this moment when the hero
— But only for a moment — almost wishes
He could give himself up to the slime
And be part of it all.
But the thought goes away
And the hero departs,
The honest farm-folk and villagers
Often unaware
Of what nearly ran loose.

Jon Bracker

LAST NIGHT

I had been wanting things again:
to be published
to find a cheap hot-plate that worked
to move into a wonderful arrangement
with a neat, clean, faultless person
who would keep me entertained and leave me alone

and worrying about my blood pressure
still a little high

and generally playing the fool

when just before you turned to go
you closed the gap between us with a kiss, the first,

and made my heart stare after you, content to be amazed.

David MacLean

U.F.O.'S

I look at them on buses,
shovelling gravel
outside my window,
at red lights
turning to meet their eyes
that burn you:
rubber laid across your soul.
distant planet sighted
they walk the tightrope from outerspace
to my bedroom window —
blood curdling scream,
and a little existential conversation
to break the ice.
in our bubble we float
his beer
my need to disappear beneath him —
then I steady myself:
the convenient safety net
in the blackhole of confusion.
one of many
aline encounters.
ever make it with a real monster
or only dream about it?

comes the time-machine of morning —
strange tracks
on the kitchen floor,
your skin turns green
sheds in the shower
layer
after layer
after layer,
but you don't report it.

Scott Tucker

WATERCOLORS

He's an old American aristocrat who give parties and who
paints.
He and his wife have a civilized marriage: they both love Boys,
and by Boys they mean males anywhere between fifteen and
thirty;
their Boys must have fine physiques, and they're charmed if a
Boy reads Proust.
They never discuss their loves in public; their friends are
discreet.
He paints ballet dancers in flight, he paints Icarus losing his
wings,
he paints St. Sebastian bristling with arrows, a martyr in
ecstasy.
One day I pose for him nude and when we break for tea and talk
he reveals his best and hidden work to me: watercolors of
sailors.
Sailors with bull-necks and bull-cocks, sailors sinister and
serene,
sailors on sidewalks, in subways, on beaches, in beds,
sailors he sucked off and painted during World War II.
His best work hidden and our best stories too long untold.
Sailors who doubtless suffered a sea-change, sailors who
drowned,
sailors who got in the way of shrapnel, sailors who just got old,
sailors who settled in suburbs and became Republicans.
My cock salutes those sailors, and the old man blows me;
I come, overcome by the cocks that came before.
So much salt and so much sweetness on the tongue.

THE BACK PAGE

4 POETS



ANDERSON



BRACKER



MacLEAN



TUCKER

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